

Shri Chaitanya's Teachings

OM VISHNUP ADA (108) SHRI SHRIMAD BHAKTISIDDHANTA
SARASWATI GOSWAMI THAKUR

The illustrious Founder-Acharya of Sree Chaitanya Math & its branches
Sree Gaudiya Maths.

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ABBREVIATIONS

Bh. ... Bhagavatam

G. ... Gita

Katha. ... Katha Upanishad

Isa. ... Isa Upanishad

Mundaka. ... Mundaka Upanishad

C. Chandrodaya ... Chaitanya Chandrodaya

Bh. R.S. ... Bhakti Rasamrita Sindhu

C.C. ... Chaitanya Charitamrita

Rig. ... Rig Veda

Chapter 1 THE SEARCH FOR TRUTH

"If the Saadhu turns into my flatterer then he does me harm, he becomes my enemy. If he gives us flattery then we are led to the road that brings enjoyment but no real well-being."

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"No one can be the teacher of the Truth except the devotee of god."

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"It will not do if curd is called milk. Curd is no doubt derived from milk as its source. But the spoilt milk is never curd."

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"Transcendental Knowledge stands on SUM ATI or the good disposition. O Vishnu, we shall serve 'Sumati' by simply uttering Thy Name.... May all of us gain this good disposition."

* * *

"In the present controversial Age (Kali Yuga) the Supreme Lord Hari is worshipped by means of His Name alone."

When the pure spiritual experience is excited by means of cognition and service (Bhakti), super-excellent unalloyed devotion characterized by love for Godhead is awakened towards Krishna, the Beloved of all souls.

The highest devotion is attained by slow degrees by the method of constant endeavour for self-realization with the help of scriptural evidence, theistic conduct and perseverance in practice.

Abandoning all meritorious performances serve ME with faith. The realization will correspond to the nature of one's faith. The people of the world act ceaselessly in the pursuance of some ideal By meditating on ME by means of those deeds one will obtain devotion characterised by love in the shape of the supreme service.

(Shri Brahma-Samhita ; 58, 59, 61)

Chapter -1 SEARCH FOR TRUTH

1 Spiritual Means and Ends

The materialistic demeanour cannot possibly stretch to the Transcendental Autocrat Who is ever inviting the fallen conditioned souls to associate with Him through devotion or eternal serving mood. The phenomenal attractions are often found to tempt sentient beings to enjoy the variegated position which is opposed to undifferenced monism. People are apt to indulge in transitory speculations even when they are to educate themselves on a situation beyond their empiric area or experiencing jurisdiction. The esoteric aspect often induces them to trace out immanence in their outward inspection of transitory and transformable things. This impulse moves them to fix the position of the Immanent to an Indeterminate Impersonal Entity no clue of which could be discerned by moving earth and heaven through their organic senses. It is therefore necessary to help such puzzled souls in their march towards the Personality of the Immanent lying beyond their sensuous gaze of inspection. This in fact is man's highest objective: **Search for TRUTH.**

We have heard from the Divine Voice of Shri Guru Deva the following text of the scriptures: "O thou muni who art given to mental speculation, whatever act is performed, whether it be mundane or spiritual, should be performed in the way that is conducive to the service of Shri Hari, if one is really anxious to acquire the function of spiritual devotion."

We happen to be servants of the devotees of God. We are not servants to either elevationists or liberationists. We are the bearers of Hari's Own footwear. Under the circumstance we do not join issue with the communities that desire any other thing beside the service of Godhead, viz., elevation or liberation. For we know that the worship of dharma, artha, kama or moksha is merely deceitfulness. In other words that have a close connection with my addiction to the non-self.

There was a time when Shri Gaurasundar (Chaitanya Mahaprabhu) in the course of His pilgrimage to different parts of India, had instructed the people in these words, ‘Whomsoever you meet, instruct him about Krishna. Deliver this country by becoming Guru by My company.’ At that time the question arose in our minds as to how we were to discourse regarding the supreme object of desire if we were not ourselves self-realised souls. Thereupon Shri Gaurasundar gave us His assurance: “In this matter you will not be obstructed by the current of worldliness. At this very place you will obtain My company once again.” ‘Use every endeavour for the service of Divinity. Do so from the position in which you happen to be placed. In whatever country, in whatever age, in whatever body you may happen to be lodged, use all your endeavour for the Divinity.’ If we have to carry out the command of Shri Chaitanya there is no other alternative but to discuss all those words that we have heard from the prophetic lips of Shri Gurudeva. The only duty of the servant of Godhead is to try to do that by which one’s skill in performing the service of Godhead is continuously developed. The only thing that is worth praying for is this, that our mind may be more and more attracted towards Krishna. We do not want riches or followers nor do we desire to be saved from the misery of birth and death. In this world different persons aspire for ends other than the service of Krishna. They desire dharma, artha, kama and moksha. They worship various gods for obtaining what they desire. But when we are in the presence of Mahadeva, let us hail the Lord thus: “Glory to the ruler of the realm of Vrindavana, whose forehead is adorned with the moon, glory to him who is worshipped by Sanandana, Sanatana and Narada, glory to the ruler of cowherds! O lord bestow on me unceasing, unconditional Love to the twin lotus Feet of the amorous Hero of Vraja.” When we approach Katyayani we say, “I bow to thee, Katyayani who have power to delude, who have power of causing all occurrences, who have power over ourselves. May the Devi make the Son of the cow-herd Nanda, our Husband.”

We do not pray either for the cure of disease or for liberation by a process which may mean the simultaneous destruction of both disease and patient. We approach them and say, “May you bless us that our minds may be directed to Krishna.” The people of this world pray for being the possessors of things that are other than Krishna.

But the ambrosial words of Shri Gurudeva declare that Sri Krishna is the

only real possession. We are in the grip of non-spiritual prepossessions. They obstruct our quest of Krishna. It is necessary to discuss how we may be rescued from the clutches of such prepossessions. It is for this reason that our questions were framed. We did not wish to pick others' pockets. We are above such meanness. Those who are addicted to the service of lust and anger may judge differently. But let us pay heed to what our former Guru Shrila Madhavendra Puri has said regarding our proper duty: "I have indulged, times out of number, in every form of wickedness, yielding to lust and other passions. But the outworn passions have had no pity on my poor self. They continue to trouble me shamelessly and remorselessly. Lord of the Yadus, for this reason, now, giving them up and knowing truth, I have come to You to throw myself into Your protection which alone can save me from all fear. May You employ me fully in Your Service."

We are indeed beggars. But for that reason we need not be beggars of desires that pander to the gratification of our senses. It had been our prayer that all communities of 'sadhus' might profitably seek the mercy of Chaitanya Chandra. They would be filled with the greatest admiration, if they do so. Our prayer has been formulated by one of our Achaiyas in the following words: "Holding the blade of straw between my teeth, falling prostrate at your feet and making hundreds of humblest supplications, I say this: O, sadhus, casting away everything to a distance ever practice loving devotion to the Feet of Chaitanya Chandra."

What Sri Chaitanyadeva has told us in a special manner, the straight path by following which man can be delivered from all sensuous desires, is nothing else but accepting the protection of the service of Godhead. He said, 'For one who is free from all sensuous desires, who is anxious to serve Godhead, who is desirous of getting across the ocean of this world, the contemplation of, or association with, worldly people and carnal women are, alas, worse even than the swallowing of poison.'

It is better to commit suicide by swallowing poison than to associate with people who desire other things than Krishna, or seek the enjoyment of such things. Having begun to serve Hari, if such a person becomes attached to things other than Krishna, he is thereby utterly ruined. Bharata became king of Bharatavarsha. He had formerly practised a great variety of endeavours for spiritual progress, had practised

asceticism, had made actual progress on the path of the service of Hari. But he had to be born as the young one of a deer. He had conceived a very slight desire for an object other than Krishna. He had wished to perform what is ordinarily known in the world as an act of kindness. It was nothing more serious than a slight desire to serve a helpless animal, but even for this reason Bharata had to be born as a deer. Therefore the lotus feet of our Shri Guru deva command us to have no duty other than the service of Krishna. '**May you have your mind fixed towards Krishna**' is the only proper benediction.

Advaitacharya at a certain time indulged constantly in preaching the doctrine of undifferentiated union with Brahman. Shri Gaursundar desired to put an end to his activities. For this purpose, He set out from Shri Mayapur in the company of Lord Nityananda. They proceeded towards Santipur by way of Lalitpur. At Lalitpur they met a sanyasi who kept the company of woman. The two Lords, full of Divine fervour, sought the hospitality of that profligate sanyasi. The sanyasi blessed Mahaprabhu Whom he considered to be an ordinary boy thus: "May you have riches, descendants, a good wife and learning." On hearing this benediction of the sanyasi, Mahaprabhu said it was no blessing at all but a curse. **The only real benediction is that one may obtain the favour of Krishna.** The adulterous sanyasi, on hearing these words, said to Mahaprabhu, "I have today direct experience of what I have heard before. Nowadays if anybody desires well of another and says so, that person returns the favour by belabouring his well-wisher with the cudgel. I find the behaviour of this Brahmana boy to be exactly like that. I most gladly blessed him that he may gain riches, followers and good fortune. I had no other object than his well-being. This boy thinks that it is no benefit but an attempt to do him harm. He is ready to blame me for this." Thereupon Lord Nityananda looked wise and displaying the gravity of a guardian of the boy said to that profligate sanyasi, "It is not up to you to argue with this boy. I have understood how great you really are. Do not be offended with this boy, for my sake."

The adulterous sanyasi was pleased with the words of Nityananda Prabhu. He offered to feed him. Nityananda sanctifies the fallen. Nityananda and Mahaprabhu having bathed in the Ganges ate the fruits given Them by the sanyasi at his house. Finally the profligate sanyasi threw out repeated hints to Nityananda Prabhu about accepting 'ananda*

meaning “wine ”. The wile of the sanyasi forbade him to annoy the guests in that manner while they were taking their meal. MaMprabhu asked Nityananda Prabhu, “What does the sanyasi mean by the word “ananda”? Nityananda Prabhu was acquainted with the behaviour of all kinds of persons. He informed Gaursundar that the adulterous sanyasi referred to wine by the word ‘Unanda’. No sooner did Viswambhar (Gaursundar) catch his words than, muttering the Name of Vishnu, He at once gave up eating and without delay ran to the Ganges with Nityananda Prabhu and plunged into the stream.

By means of this act MaMprabhu taught the duty of avoiding bad company. He taught more than this. In the words of Thakur Brindavandas, “The Lord favours the adulterous and the drunkards. Yet He Kills one who is versed in the Vedanta if he maligns the sadhus. This person was a sanyasi. Yet he did not hesitate to drink wine. He also kept company with carnal women. Yet the Lord went to his house. If he is not actually benefited in this birth it will do him good when he is born again. The only persons whom the Lord does not love in His heart, are those who speak ill of others maliciously. All the atheistical sanyasis missed the good fortune of obtaining a sight of the Lord. This is proved by the case of all the sanyasis who lived at Kashi.

Those who desire liberation and expect to merge in the undifferentiated Brahman are greater hypocrites than even those who desire worldly enjoyment. Accordingly Shri Chaitanya MaMprabhu has advised all persons, who really seek their own good, by all means to avoid their company.

Urvashi found that the period when she could gain her selfish purpose was over; she did not hesitate forthwith to desert Pururava or Aila king of Chandramsha. Thereupon Aila, feeling the cruelty of Urvashi, was cured of his hankering after worldly enjoyment. It was in this connection tMt Shri Bhagavan said to Uddhava, “Therefore one who is wise should attach himself to the companionship of the good, giving up completely all association with bad men. The very words spoken by the sadhus Mve certainly the power of destroying all evil tendencies of one’s mind.
(Bh.11.26.26)

The only duty of the “sMhus” is to cut away all the accumulated wicked

propensities of every individual. This alone is the causeless natural desire of all the sadhus. Worldly people possess a double nature. They express one kind of sentiment but internally cherish a different purpose. Moreover they want to advertise this duplicity as a mark of liberalism or love of harmony. Those who are unwilling to show any duplicity, wish to be frank and straightforward, or in other words to exercise unambiguously the function of the soul; such really sincere persons are called sectarian and orthodox by those who practise duplicity. We will cultivate the society only of those who are straightforward. We will not keep company with any person who is not so. We must by all means avoid bad company. We are advised to keep at a distance of a hundred cubits from animals of the homed species. We should observe the same caution in regard to all insincere persons.

There was a time when Thakur Narottama was pleased to tell the plain truth to many worthy persons who came of the highest lineage. Thakur Narottama, in the eye of worldly people, had manifested himself just as a member of an Uttaradiya Kayastha family. For telling the truth he became the object of attack by bad people. Those who judge other people by the testimony of their senses, are, as a matter of fact, maliciously disposed. These persons, devoid of sound judgement, began to find fault with Thakur Narottama. Why was he, born in a kayastha family, going to set up\as a religious teacher of persons born in Brahmana families and also make them his disciples? When these accusations reached the ears of Thakur Narottama he said that rather than provoke the opposition of any person he would completely desist from instructing anybody. Shri Ramakrishna Bhattacharya and Shri Ganganarayana Chakravarti, who were disciples of Thaloir-mahasaya, thereupon said that if he gave up teaching the world will go to the dogs and there will be a greater increase in the number of atheistical pashandas in the world. Saying this one of them put on the garb of a betel-seller and the other attired himself as a potter. Meanwhile the whole body of proud pandits of the hostile community arrived at Kheturi with the intention of defeating Thakur-mahasaya in open controversy. After their arrival at Kheturi they went to the bazar and proceeded to the potter's shop for purchasing earthen pots in which to cook their food. The potter began to talk with them in the Sanskrit language. From there those pandits went to the betel-shop for purchasing betel. The betel-seller also talked with the pandits in pure Sanskrit. At this those proud pandits thought within themselves that it

was a most wonderftd country where even potters and betel sellers could talk in the purest Sanskrit. Thakur Narottama was the greatest person of such a place. It was impossible to conceive how great a pandit he could be. Therefore instead of losing their reputation by approaching him it was better to leave the place without delay. Thinking in this way those pandits hurriedly left the village. Thus we find that those who obtain the protection of Truth are always liable to be attacked.

What is ordinarily called unfair judgement or sound judgement, is neither of them the same as Truth. Many persons suppose Truth to be the same as common sense. That which cannot be harmoinsed with common sense is not admitted as Truth by such persons. But what is the nature of persons whose common sense is supposed to be identical with the Truth? Is it the common sense of souls who are free from the defects of liability to error, inadvertence, defective senses, desire to deceive? Or is it the common sense that is born of the experience of changeable minds subject to all those defects? The common sense of the ordinary run of mankind, who are subject to all those defects, is at best only mental speculation. It may sometimes exhibit a certain impression of relative or temporary truth. But it is not really Truth. The intellectual faculty of persons who are led by the blind active forces of physical nature cannot understand the topic of the unadulterated, self-revealing function of pure spiritual existence.

A certain person is tasting the deliciousness of an excellent preparation of good pudding. Another person arrives there and proposes that a quantity of lime and mortar, which happens to be in his possession, might be mixed with the pudding to complete its deliciousness. If this advice is actually taken one is thereby prevented from getting the pleasure of eating good pudding. The taste of the pudding is bound to be spoiled by such a policy. Bits of stone, lime, etc., scorch and choke the passage of the throat and cause the death of the person who swallows them. Bhakti or service of Godhead is supremely unconditional, self-sufficient, perfectly pure and absolutely devoid of all earthly quality. If any person advises that the pure devotional impulse may be prefected by adulterating it with desires other than service of Godhead, such as fruitive activity, empiric knowledge, attempt to become one with Iswara by means of yoga, etc., all of which are the products of this material world, then the advice of / such a person is exactly similar to that of mixing lime and

mortar with good pudding. Lime and mortar are quite foreign to good pudding. The two things never suit one another. Fruitive activity, empiric knowledge, yoga are activities of the individual soul in the state of bondage. They are the functions of the material body and mind. On the other hand Bhakti is the natural impulse of the pure soul. It is a spiritual function. It is the activity of the soul who is absolutely free from all worldly defects. It is for this reason that there cannot be any real mixture of the service of Godhead with fruitive work, empiric knowledge and similar worldly activities which are foreign to Bhakti by their very nature, being the function of entities that are categorically different from the soul. But when fruitive work, empiric knowledge etc., recognize their subordination to Bhakti and are practised in obedience to Bhakti then such activity may be termed as Bhakti although it may seem to be adulterated with fruitive work and empiric knowledge. Such adulterated bhakti may help a person to attain the path that leads to pure Bhakti which is the transcendental function. When a person attains to the transcendental service of Godhead there is then no longer any adulteration. It is this which finds expression in an oft-quoted shloka of the celestial sage, Narada, "That activity which is prescribed by the Shastras in reference to Hari is certainly called Bhakti. By its means the transcendental Bhakti is gained."

We are not prepared to collaborate with those who are given to worldly activities. There are persons who are ambitious of climbing to the top of the Himalaya of progress by means of their mental speculation based on the experience of the external world. We are not prepared to cultivate association with empiricists of this type who profess to be able to approach the Truth by the ascending process from experience to the unknown. 'We will not allow any hostile person among ourselves but will always keep him on the other side of our boundary.' This is the advice of our Gurudeva. We do not want the person who is given to good eating and sensuality. Such persons are not really genuine seekers of the Truth. How will our purpose be served with the help of persons who possess a double nature? There is no correspondence between what they say and do. The tidings that the sweet and healthy words of our Shri Gurudeva have brought us will not be listened to by persons who have double tongue. They will never lend their serving ear to the message. **Lay men cannot understand us. Those whose lives have not become identical with that of the devotee, as is very well illustrated in Srimad Bhagavata, will not be able to understand our message.**

It is for this reason that the Bhagavata instructs us, to turn over a new leaf, "Persons of good sense must entirely give up all association with bad company and cultivate close association with the sadhus. There is no doubt that the words of the sadhu possess the power of destroying the evil propensities of one's mind. The sadhus in this way benefit every one who associates with them." There are many things which we do not disclose to the sadhu. The real sadhu makes us speak out what we keep concealed in our hearts. He then applies the knife. The very word 'sadhu' has no other meaning than this. He stands in front of the block with the uplifted sacrificial knife in his hand. The sensuous desires of men are like the goats. The sadhu stands there to kill those desires of by the merciful stroke of the keen edge of the sacrificial knife in the form of unpleasant language. **If the sadhu turns into my flatterer then he does me harm, he becomes my enemy. If he gives us flattery then we are led to the road that brings enjoyment but no real well-being.**

It is not proper to hear the exposition of the Bhagavata by one who does not live the life enjoined by the Bhagavata. It is our duty to associate with a sadhu who is better than ourselves. 'Association with those who are better than oneself is association with sadhus'. But who really possesses the life of the Bhagavata (God's own)? "He is called 'Free' in this life whose only endeavour is for the service of Hari in every activity of mind and speech and in all circumstances". "May the mind be directed to Krishna" this is the only form of benediction that is uttered by the sadhus. The contrary form, "May the inclination towards Krishna be destroyed giving rise to the ambition to lord over things other than Krishna," is never the form of the benediction of the sadhus.

The word Bhakti (service of Godhead) cannot be properly used except in connection with the word Krishna. Krishna alone is the only Object of Bhakti. Brahman is the object of knowledge. The Paramatman (Supreme-soul) is the object of the effort to approximate. But Krishna alone is the only object of worship or service. We shall explain later on in the course of our discourse how Krishna alone, can be the only Object of worship.

The ordinary meaning of the word "Chit" is knowledge. Knowledge possesses the quality of mastership. From the words of Shri Chaitanyaadeva we are enabled to know that the Son of the Chief of Vraja

is the real indivisible Knowledge. Krishnachandra is specifically the Possessor, Source and Concentrated Embodiment of the Cognitive Power. The source from which all knowledge emanates is of three kinds viz., pure cognition, cognition adulterated with non-cognition and non-cognition. Those who hold that direct perception by the senses is the only source of knowledge maintain that knowledge or consciousness is a product of non-cognition or matter. These persons believe that non-cognition is the final principle. The propensity that comes into play as the result of such speculation is called tarka or hypothetical controversy. Those who want to make matter produce the principle of consciousness, find themselves, in the sequel, necessarily occupied with consideration as to how it is possible to gradually neutralise the cognitive principle, how to make it effervesce altogether into the original state of non-cognition. These persons by their austerities try to reduce that temporary consciousness into the state of complete unconsciousness. If a person begins to perform worldly activities, if he continues to do so in a liberal measure, he is liable to become too much fatigued in the course of such activity. It is at such a stage of exhaustion that the desire for becoming unconscious matter, the desire of liberation in the form of annihilation of consciousness described above, makes its psychological appearance. It is a good thing to practise open-handed liberality. It is a good thing to nurse the sick and to help the needy in different ways. Ideas like these make a tempting appeal to our judgment and seem to promise even a temporary relief to sufferers when man is terribly oppressed by the normal condition of existence in the realm of matter. We are then attracted towards processes that are dangled before our eyes by the external world. It is in this manner that we become performers of 'useful' work, we practise 'virtue', we worship a relieving god, we become moral, or, sometimes, we do bad deeds, commit sinful acts, become irreligious or immoral. We are driven into all such predicaments by the hostile pressure of the external world.

There is no grossness in the subtle material principle. But the subtle owes its birth to gross matter. Subtleness manifests itself by abstracting its ingredients from the gross things of the external world. Gross matter is the parent of the subtle existence.

In this world the function of non-cognition has become more or less adulterated with that of cognition. The mind and intelligence are occupied

in gathering knowledge from the realm of non-cognition. There is world in which there is no such subject as non-cognition which is professed to be the final reality by the propounders of the theory of the finality of the atom or the material force. In that world everything is cognition. There are some who say that there must be the realisation of utter powerlessness in undiluted cognition. It is true that the possessor of empiric knowledge has bitter experience of material force in this world. It is only when one is anxious to fly from the bitterness of such experience that the opportunity of rendering cognition, of which we stand in need, devoid of all power, presents itself to us. The Gaudiya Vaishnavas have a language of their own.

They call the material force "Bahirangashakti," the power that manifests itself in the extraneous members of the Divine Person. The Professors of undifferentiated knowledge want to designate the Entity Who is devoid of this extraneous power as the Brahman. They form their idea of the Brahman by repudiating the material force. They have got the experience of that power from the phenomena of radioactivity and molecular movement in this world in which the cognitive principle is found adulterated with the material principle. But the Brahman also means the Great, the Whole. Those who are privileged to have the sight of the Greatness, the Wholeness, know that the word Brahman means only Bhagavan "the Possessor of all Power." In the words of Shri Chaitanya Deva the Primary meaning of the word Brahman is "Bhagavan."

The Sankarshana-Sutra uses the word Brahman to denote Vishnu. In the concluding portion of the Bhagavata we find the following shloka, "The essence of all Vedanta is Brahman, Who is identical with the Supreme Soul. He is the only substantive Reality. He is one and without a second. The one thing needful is exclusive and eternal devotion to Him."

Eveiy sound has a two-fold potency, viz. (1) The enlightening natural potency and (2) the natural potency productive of ignorance. That potency of the sound which, diverging from Krishna, Vishnu, Sri Chaitanya Deva, points to something else, is the potency that is productive of ignorance. By their enlightening natural potency all words express Krishna, point to Krishna. Those words that obey us as their master, help us in the function of enjoying the things of this world, being promotive of enjoyment, are thereby separated from the Divinity and,

therefore exhibit the natural potency that produces ignorance. The Sound ‘Krishna’ points to the substantive Reality. In this world made of material, limiting quality, the meaning that is offered of the Sound ‘Krishna’ and what is understood by the common run of people by the Sound ‘Krishna’ are neither of them the entity who is the real Meaning of the Sound ‘Krishna’. In other languages such sounds as “God”, ‘Allah’ etc., or, even in the Sanskrit language such sounds as ‘God’, ‘Iswara’, ‘Paramatmd,’ etc., express a certain conglomerate of distinctive power which is an adulterated entity separate from Krishna. Those sounds fail to accommodate that full commanding potency of the Sound “Krishna.” The full meaning of the Sound “Krishna” may be thus set out: ‘Krishna’ is the Supreme Lord. He has a specific Form, the concentrated embodiment of the spiritual principle of Existence, Cognition and Bliss. He has no beginning. He is the beginning. He is nourishing the whole world. He is the Cause of all causes.

The above Meaning of the Sound ‘Krishna’ was brought from the south of India by Shri Gaursundar and made known to all the people. No other country except Bharatvarsha knows the meaning of the Sound ‘Krishna.’ In Bharatvarsha also there are divergent currents of thought in which the sounds: Iswara, Paramatma, Brahman, etc., have manifested themselves. These currents of thought indicate the secondary potencies of the Sound “Krishna” or even postulate powerlessness of the Divinity. They are also unable to convey the knowledge of the fullness of meaning of the Sound “Krishna.” Anything that is seen, heard, smelt, tasted or touched by our senses giving rise to empiric knowledge, is an entity produced by physical nature. The Sound ‘Krishna’ has not been used with reference to these products of physical nature. The Entity Krishna is not comprehensible to knowledge dependent on material senses or absence of material senses. He is an Entity Who transcends physical senses and physical nature.

Truth can never be served by the faculty that diverges from the Lord. The service of Truth is the function of the soul. It is incapable of being diverted from the Truth. It is causeless and uninterrupted. Truth is identical with the Teacher of the Truth. There can be no knowledge of the conclusions of the Vedas without undeviating service at the lotus-feet of Shri Gurudeva. **No one can be the Teacher of the Truth except the devotee of God.** This is not the dogma of irrational orthodoxy. It is the

real Truth. One cannot be the Guru although he be descended from the highest lineage, be initiated in all sacrifices, has studied the thousand and one branches of the Veda, if he be not a true Vaishnava.

In ancient times there was a city called Kanchi in the South of the country. In that city there lived a very famous professor whose name was Yadavaprakasha. There is a tradition that at that time there was no other professor in the whole of that part of the country who was his equal in learning. Lakshmandesika (Ramanuja) went to him for the purpose of study. He resided with his teacher. He was devoted to his studies with his whole heart. He was perfectly sincere in his conduct towards his teacher. These excellent qualities soon attracted the attention and captured the heart of his teacher. One day Yadavaprakasha following the interpretation of Shankaracharya was explaining the well-known text of the Chandogya that the two eyes of God-head are red like the hind-part of a monkey. This caused intense- pain to the heart of Ramanuja. Ramanuja was at the time engaged in tending the person of his teacher. He felt very much pained on hearing the blasphemy against the Holy Form of God-head. The warm tears from his eyes fell in drops on the back of Yadava prakasha. This sudden fit of weeping surprised Yadavaprakasha who asked Ramanuja about the cause of his grief. Ramanuja then said that there was no necessity of explaining the word 'kapyasam ' in such a filthy and blasphemous manner especially as the word possessed an excellent meaning. Was it not a most highly offensive act to compare the Eyes of God Himself, the most Revered Lord and Master of us all, with the worst part of the body of a monkey?

Yadavaprakasha was very angry on hearing these words of Ramanuja. He reprimanded Ramanuja in most severe terms. 'How highly impertinent for a mere lad to find fault with the interpretation of Achaiya Shankara! Was it possible that there could be any other explanation of the text than that of the Acharya'? Ramanuja replied in words that were expressive of modesty: "Yes", said Ramanuja 'there is another meaning of the text which augments the happiness of the spiritually enlightened. Acharya's explanation is intended for deluding those persons who are endowed with an unspiritual aptitude. I am telling you the other meaning. Deign to listen to my words'.

Thereupon Ramanuja offered this famous explanation of 'Kapyasam ' in

the text. ‘Kam’ means water. That which drinks water is ‘Kapi \ *KapV is thus no other than the stem of the lotus. That which is placed on the stem is ‘kapyasam \ In other words the two Eyes of that Supreme Person are tinged with red-like the undimmed lustre of the unplucked lotus on its stem shining on the bosom of the blue waters.

Yadavaprakasha was filled with the greatest astonishment on hearing this explanation of the scriptural text. He felt most keenly the disgrace of his defeat at the hands of his own disciple. Maddened with anger he plotted to do away with Ramanuja in secret.

No teacher of undifferentiated Cognition, or of utilitarian works, or of any worldly state of union with the Supreme Soul (yoga) or of the performance of activities resolved upon by oneself (vrata) or of asceticism, or of magic, or of hypocrisy can really be designated as the superior or Guru. They are all of them only triflers and being really very light-headed indeed, are capable of being easily manipulated. They are never the benefactors of the conditioned soul.

They are on the contrary the enemies of themselves as well as of all others. /

But the Maha-Bhagavata, the best of devotees, the Vaishnava Guru, alone is causelessly merciful to all souls, is alone grieved by their misery. It is for this reason that our former Guru Shrila Raghunathadas Goswami Prabhu has instructed us to place ourselves under the guidance of Shri Sanatana Prabhu who alone is really grieved for all of us and can alone impart the knowledge of our relationship with God-head. The actual words of Shrila Das Goswami Prabhu require to be quoted in full; “I place myself under the protection of my master Shri Sanatana Prabhu. Shri Sanatana Prabhu is the ocean of mercy. He is always grieved at the misery of others. He makes me drink, with the greatest care, of the liquid-sweet of the service of God-head. The attachment to that service weans one completely from any hankering after any other thing. I was quite ignorant of this and was wholly unwilling to serve God-head. But he, nevertheless, took infinite pains with me and prevailed over my stubborn opposition to his good counsel. Such is Prabhu Sanatana”.

What is really the source from which we derive knowledge of the Truth?

Is it pure or mixed cognition? Is it also the only thing needful? It is necessary first of all to decide whether the above propositions have proceeded from the theory of undifferentiated cognition, of undifferentiated non-cognition, or from activities of pure cognition which are full of eternal bliss. To become one with nonanimaition is the goal of the theory of undifferentiated non-cognition. To merge completely in the featureless existence of undifferentiated cognition is the goal of the theory of undifferentiated knowledge. The realisation of the blissful eternal service of God-head in the realm which is free from all ignorance establishes one in the unconditional safe function of pure cognition.

The emancipation that is spoken of in the Bhagavata is not destruction of the triple envelope of the bound soul. It is nothing less than the actual establishment in one's own natural condition. Mukti is establishment in one's own proper condition by discarding the contrary. When one is established in one's own proper condition one gets beyond the reach of ignorance. Then the true function of the cognitive faculty, which is no other than the service of God-head manifests itself fully. The distinctive service that is natural for every individual soul is then uninterruptedly and fully manifested. 'There are different ways in which different persons choose to obey Me.

I also serve them in correspondingly different ways. Men, O Partha by every method follow the path that is Mine. 5 God-head Himself here says in effect that He worship His worshipper in exactly the same way in which the latter worships Him. In the mood of a consort the devotee serves God-head with all his faculties, and accordingly Krishna gives up all His limbs to him. Krishna regards Himself as under obligation to His devotee even after giving Himself completely to him.

In the Sloka of the Gita referred to above the word "Mam55 Me should be specially observed. The word referred directly to Krishna. It is Krishna Who is the Speaker. He says, "He who worships Me does so in one of five different ways, each one of which is characterised by the quality of utmost submission. But the mood of the consort displays the highest measure of submission. If the submission be not to Myself it would be rendered to My shadow or to My external deluding power (maya), it is then no submission to Me". **It will not do if curd is called milk. Curd is no doubt derived from milk as its source. But the spoilt milk is**

never curd. It is possible for a person to be able to see the perverted, imaginary form of Vishnu. If such a person submits to his perverted vision it will be no submission to the real Vishnu. Vishnu is not perverted. It is possible for a person to see, to experience a vision of His which may be the product of his own wrong way of looking at Him. If this happens to be the case it is to be understood that the person fails to have any real sight of Vishnu. The Gita has this Shloka, "Those who worship with reverence other Devatas, O son of Kunti, also worship Me, indeed, but by the method that is improper".(Gita 4.11, 9.23)

To see any object other than Krishna, is the improper process of seeing. This improper method of seeing is identical with all our evils and disruptive differences. It is possible to get rid of the condition of this improper seeing. Thereafter it is really possible to see Krishna. Krishna is the Ocean of infinite undying sweetness. There are twelve Rasas (crifep matured mellowness) in Krishna. Five of these Rasas are primary. There are seven secondary Rasas which help to increase the sweetness of the primary Rasas. All these Rasas are completely harmonised in Krishna alone.

Shri Shukadeva Goswami said to Maharaja Parikshit, 'Listen O king I am going to give you an account of some of the Rasas of Shri Krishna. Shri Krishna is in Himself the shining sphere of infinite Rasas. When Sri Krishna made His appearance in the company of Baladeva in the amphitheatre for the exhibition of feats of strength set up by king Kamsa each one of the spectators saw Krishna according to his own individual disposition. Wrestlers fond of the martial quality, saw that Krishna was terrible like the thunder. Females, fond of the quality of love, saw that Shri Krishna was the God of Love Himself. The masses of the people saw that Krishna was the only King of all men. The cow-herds, with friendly and paternal love, saw him as their Kinsman. All the frightened, wicked kings saw Krishna as the Punisher of evil-doers. Every father and mother beheld Him as a most beautiful Child. The king of the Bhoja, Kamsa saw Him as Death himself. Persons, who are saddled with a materialised understanding, viewed Krishna as the vast cosmos. The great yogis with tranquil disposition beheld Krishna as the Ultimate Entity. All the males of the Vrishni race saw Him as the Supreme Object of their worship'(Bh. 10.43.17)

Every one will obtain the service of Krishna; even those will obtain it who are wandering in pursuit of other and diverse speculations. There will be in the long run an end of the wanderings of those who have gone astray. Because Krishna is the only Attractor and we are all of us attractable by Him. But there may appear temporarily a barrier between the Attractor and the attractable. As soon as the barrier is removed we shall experience directly the real nature of the attraction of our Attractor.

There may be companionship with the non-animate. This is called bad company. This bad companionship is practised by means of the physical body and the ignorant mind. It is necessary to give up this bad company. If we do so our real self, whose nature it is to be attracted by Krishna, experiences the direct attraction of Krishna. Krishna attracts the pure cognition. Exclusive devotion is a characteristic of pure cognition. One has no access to the spiritual realm till this quality of exclusive devotion makes its appearance.

The external world is also a source of one kind of knowledge. This knowledge is nothing but the entities of the external world in a refined form. The attraction exercised by these entities is accordingly also exerted towards the material cases. There is quite a variety of such knowledge, none of which is knowledge of Krishna. The knowledge of the undifferentiated Brahman, or that of the Supreme Soul, or that of the phenomenal world, which is gathered by the cognitive principle independently of the knowledge of Krishna, are all of them only different layers of the same class of knowledge. The Brahman which is a concoction of the mind of the professors of the creed of the so-called undifferentiated Brahman, can afford no glimpse of the Real-Brahman. The sight of the Supreme-soul or undifferentiated union with Ishwara fancied by the pseudo-yogis is even a greater blasphemy than the dogma of undifferentiated union with the concocted Brahman. The professors of undifferentiated union with their concocted Brahman do not admit the existence of the individual soul. The professors of undifferentiated union with Ishwara admit the existence of the individual soul. They want to enable the individual soul to usurp the seat of Godhead. This surely is an instance of a far more rebellious attitude towards Godhead than even that of the votaries of the concocted Brahman. It is for this reason that Shri Chaitanya Mahaprabhu has said that union with Ishwara is even more condemnable than merging with the concocted Brahman.

In order to discuss these subjects it is first of all necessary for us to have the true source of knowledge. Are these discussions derived from the adulterated cognition? Or is pure cognition their source? Are they derived from any source made by man? Or is their source made by Godhead? If the source happen to be made by man there must exist the defects of mistaken judgment, inadvertence, etc.

What is the entity known as T? Am I the body that I have obtained from my parents? Or am I the mind-intelligence-ego by means of which I am busy making and breaking my resolves? This topic contains a great many issues. We have had the opportunity of listening to these discussions from a very early beginning of our life. We have been discussing these subjects all through these fifty years. We had much time for a good deal of discussion all through the twenty four hours of the day. We have discussed these while we slept as well as when we lay awake. This body also will fall away in the course of discussing them for its further allotted period.

It is very difficult to get into the inner apartment of the discussion regarding T. There stand ready at the two consecutive entrances two gate-keepers who are preventing all access to the vicinity of the T. Why can't we get the sweet scent of the Body of Krishna? Why does not the fifth scale note of Krishna's flute enter my ears? Why do the tumult of the streets, the noises of the busy world pour incessantly into my ears? At present the soul is asleep. His agent the mind, as manager of its sleeping master's concerns, is cheating me as intermediary. I am accustomed to go by the function of the mind. The mind whose business it is to cheat the soul by its evil counsel is keeping me occupied on the path of selfish enjoyment. The soul is the master of the mind and the body. Speech functions as the foreman of a jury. The speech of pure cognition is of one kind, that of non-cognition is of a different kind. The mind is non-soul. This is borne out by the Gita, 'The earth, water, fire, air, sky, mind, intelligence and ego are My eightfold material Nature. Besides these there is another entity of a quite different kind who is non-material. This last is no other than My manifestation as the individual soul. By means of the individual soul the material universe is maintained.'

The individual soul (jiva) is then super-material. But he is, nevertheless, possessed of the marginal function. He has relationship with the process

of birth-life-death. But the individual soul has also his place in the super-material sphere. The activities of the individual soul in this latter condition are called also transcendental. All that is perishable is included under 'apardvidya' (empiric knowledge). All that is imperishable comes under Para-vidya (transcendental knowledge). **Transcendental knowledge stands on "sumati" or the good disposition.** The term 'sumati' occurs in the Veda. '**O Vishnu, we shall serve 'sumati' by simply uttering Thy living Name** even with very little knowledge of His real meaning.* (Rig. 1-156-3) **May all of us gain this good disposition.** May we gain that good disposition which prompts us to serve sumati

2

There is a function which is called 'Upanayana ' (bringing near). We come to learn from the words of the Shruti that the birth of man is three-fold, viz., (1) seminal birth (2) by Gayatri, (3) by initiation. The seminal birth comes first in order of time, from the mother's womb. Then comes the second birth on the attainment of purification by the Gayatrimantram. The next birth is brought about on receiving Spiritual enlightenment (diksha). We obtain a body from the mother's womb by vital fluid from the father. This is our first birth. The body that we get by this process is one kind of body. The second kind of body is that which is born by the union of the Acharya as father and Gayatri as mother at the time of our investiture with the Holy thread. Then the Achaiya-father binds us with the thread of Sacrifice for the purpose of introducing us to the study of the Vedas by means of the Mantras, I will lead thee into the presence of the Veda etc. The birth to which we are thereby subjected in the home of the Achaiya is our second birth.

The ceremony of tying the Sacrificial thread does not import that thereby the physical body may be preserved but that the Veda or true knowledge may be gained by its means. Our third birth takes place on the occasion of the ceremony of imparting spiritual enlightenment by initiation into performance of worship. This is spiritual birth proper by attainment of enlightenment. The function of the body born of the ceremony of imparting enlightenment is performance of Divine worship, Yajna or Upasana, which latter means 'to live in close proximity', this being the etymological meaning of the word. The performance of Yajna or Upasana

is the function that has to be practised subsequent to receiving spiritual enlightenment (diksha). The function which we perform on appearing in the presence of the Holy Form of real knowledge (Veda) is termed Upasana. The Person in Whose presence we dwell on gaining access to His proximity is the Object of Upasana. He is the Veda-Person, Lord of Yajna, Vishnu. The function for the performance of which we dwell with Him is Upasana or worship which is also Yajna or sacrifice. The prescribed method of Yajna is different for the different Cycles (Yugas). For the Satya - Yuga—when virtue was fully prevalent—the method prescribed was that of meditation (dhyana). In the Treta - Age—when the prevalence of virtue had decreased by one quarter the Yajna took the form of sacrifice by the (makha). In the Dwapara-Age when dharma had decreased by one half it took the form of ministering to the person of Godhead as a servant attends to his master's needs (paricharya). In the Kali Yuga, when virtue has gone under to the proportion of three quarters, the Yajna has the form of preaching or Kirtana. In this Iron Age Virtue is totally on its last legs and in consequence the other methods have no chance of Access.

The code of scriptural regulations known as the Veda has come down to this world as Shruti (that which has been heard) from preaching (Kirtana) as its source. The present is the Age of controversy (Kalikala). In this Age whatever proposition may happen to be put forward, it forthwith provokes active discussion of its pros and cons and raises a storm of reasoned opposition. The chanting or preaching of the Name and Glory of Hari is the only Scriptural method (Shrautapantha). That absolutely consistent expounder of the Shruti, Shrimat Purnaprajna Madhvachaiya, in his commentary on the Mundakopanishad quotes the following words of the Narayana Samhita:— “In the Dwapara-Age Vishnu was worshipped by all people by the method laid down in the Pancharatra (division of the Scriptures treating of their rationale). **In the present controversial Age (Kali Yuga) the Supreme Lord Hari is worshipped by means of His Name alone.**

It is needful to consider about the Object of our worship. If we obtain access to the presence (upasana) of any inanimate object or happen to be situated in its vicinity we are thereby induced to put it to some use or in other words, we attempt to extract some service to ourselves from it. But the entity that happens to be self-conscious is necessarily also a free

agent. If I make the attempt to get upon his shoulders he is apt to offer his opposition to such activity. We have no power at all whereby we can put our own service to One Who is fully free. On the contrary it is we who find ourselves irresistibly put to His own service. The current Utilitarian theory is always busy to find a use for every thing: for the natural current of the flowing river, for the free air of the atmosphere, for the falls of the Niagara. But we cannot employ any self conscious entity, - least of all, the fully Self-conscious and fully free Entity - in the same way in our service. He never submits to us.

During our sojourn in this world the consideration that other objects may serve our pleasure, that we may become the worshipped, has come to prevail. Is the show of service that we display in the garb of worshippers towards other entities of this world, possessed of a mixed quality or of unalloyed purity? The generations of the Rishis practised sacrifices, (Yajnas, dhyanas) etc. They never entertained the judgment that they are eligible to receive the service of others. They offered their services to their Devatas. In the portions of the Veda treating of worship (upasand) we find them making use of the following mantras (which saves us from thraldom to the mind) in their hymn of praise of the gods:-

"Thou, fire (i.e. Vishnu), may Thou lead us unto the treasure of the supreme Truth (paramartha) by the good path. Bright One, may Thou lead us in unison with the movement of the whole cosmos and by the method of the knowledge fully directed to Thyself. May Thou destroy all our sins in the forms of nescience and insincerity. We bow to Thee time and again." They praise the gods by means of this and other similar hymns. They consider these hymns as the constituent limbs of the acts of upasana (lit, abiding in the presence of the object of worship). The proof of these statements .has been most clearly preserved in the oldest Vedic history. The Rishis did not regard themselves as objects of worship. They were worshippers of the Devatas. This disposes of the allegation that the process which bears the name of upasana is a comparatively modern innovation. The method that is approved by the school of pure knowledge or exclusive Monism is that the proper object of life is to merge in the Brahman. It is found to be the historical fact that in times long before the origin of the method of the desire for service, upasana was the only spiritual impulse which existed among all people while their disposition retained its natural, primitive simplicity. Now-a-days in this

Age which is so inordinately fond of discordant controversy (Kali-Yuga), the opinion which is opposed to history has become fashionable, that the form of upasana, is of recent origin. Such a view is altogether erroneous. Wheresoever the function of consciousness has been found to exist the tradition of upasana is also seen to have prevailed from the very beginning of history. Brahman or the Entity of real knowledge (Veda) the real Truth, first manifested Himself in the heart of Brahma, the first progenitor of all animate beings of this world.

The Rishis and the Devatas are offsprings of Brahma. The Devatas possess the quality of self-effulgence in a boundless measure. / It is for this reason that the Rishis served the Devatas with infinite devotion. This relationship of the worshipper with the worshipped must have always subsisted between the Rishis and the Devatas.

We also notice that in the first dawn of our consciousness as well as in the beginning of our cultured state or intellectualism, service or upasana was the universal natural impulse. In the subsequent periods if we carefully consider the diverse forms of religion also in the pre-historic Ages, we find that the impulse of service is always spontaneous in human nature. It is in the present Age of discord that there has arisen such an amount of disputation on this subject. The reason is that we are now-a-days unhesitatingly occupied in the engrossing task of trying to lord it over one another. The Utilitarian theory has undergone its due expansion and is aspiring to yoke everything into our so-called service. We spare no manner of close endeavour (upasana)—every one of us does it to the best of his power—to become the recipients of service (upasana). This familiar process known as barter made its appearance with the beginning of civilization. If I perform some service for another he pays me its value. Men are thus placed towards one another in the relation of servant and master. In this world we possess different sense organs to the number of eleven for doing service viz., the eye, ear, nose, tongue, skin, speech, hand, anus, leg, generative organ and mind. By means of these instruments we adjust our respective occupations towards one another. One thus becomes the master of another who in his turn becomes his servant or subordinate. One occupies a high, the other a low, position. One is engaged in rendering obedient service to another.

Every human being-all animate, all conscious and non-conscious entities

—are thus located in the system of the three-fold relationship of worshipper, worship and object of worship. Each entity is related to another as servant or master. Wherever we find more than one or many entities, each of them is seen to be engaged in ministering to the wants of another. We observe this process called upasana in constant operation in both animate and inanimate worlds and yet we are anxious to establish the view that the Reality is absolutely devoid of all distinctive features and to congratulate ourselves on possessing sound judgment and wonderful power of argument, by which we are enabled to reach such a grand conclusion. If the knowledge that is devoid of all distinctive features be the object of my worship, the endeavour which I put forward for the purpose of serving such object is itself the process of my specific kind of worship.

The person who is engaged in the quest of the Undifferentiated Brahman says that at the point where the three separate lines of consideration of knower, object of knowledge and knowledge merge into one indivisible activity of cognition, the logical limit of the cognitive process itself is reached. 'Let the diversity end. One in observing another is showing himself to his observer. Let the functions of both cease'. Such a consummation is called the desirable state of non-activity. If the observer of the light and the process of observing the light could be extinguished it is supposed that such an event could free us from the necessity of worship (upasana), rescue us from the grip of the process of the triple texture. We are in the midst of, we are engaged in the performance of, certain forms of activity. If this process is destroyed we are disposed to imagine that the principle of activity itself is thereby eliminated.

We are located on the marginal line forming the boundary between that perishable world and the realm of the Absolute (Vaikuntha). All speculations involving any reference to the phenomenal world will cease if we could reach the marginal line. So long as we happen to be engaged in the quest of the principle of noncognition we are led to think that we might escape the clutches of our evil lot on the cessation of the separate existence of object of knowledge, act of knowledge and knower. The goal to which such a proposition leads is devoid of both categories, there being no reference either to the phenomenal world or to the realm of the Absolute in such a goal. The composite position of knower, knowledge and object of knowledge is evolved from the marginal power. It forms one

of the perishable divisions of the Reality. In the marginal position we engage in diverse activities and are enabled thereby to experience the existence of the worshipper, worshipped and act of worship. All of these are also not one but many. In common parlance we say that one cannot serve many masters. When we try to serve the entities of this world we find ourselves committed by such endeavours to the slavery of lust, anger, greed, infatuation, vanity, malice etc. If the object of worship, the act of worship and the worshipper merge into one category a condition of intense maliciousness is found to prevail as the sequel of such consummation which exists only in one's imagination.

Those who possess sound judgment declare that the activity of service has prevailed at all periods in the history of the world. Every object is always found to be closely bound to every other object by the relationship of servant and master. If any entity adopts on its own account the role of master it thereby falls into the evil condition of such activity.

Should we be worshippers or worshipped? There is a certain sect which is called "Baul" or insane. The Baul says, "I am enjoyer. This home is for my enjoyment. This tenement is meant to serve myself". There are two kinds of Bauls, householder Bauls and recluse Bauls. A number of Bauls renounce the world. They, however, put on the garb of Krishna for the exclusive purpose of enjoying the world. They intend to become Krishna in right earnest. Their point of view is that all other persons should place themselves body and soul at their entire disposal.

Shri Gaurisundar does not endorse the validity of such opinions. He says that the undifferentiated monistic view cannot be considered as the real meaning of the Vedanta or of the Veda. He says that there are found three kinds of propositions in the Veda viz. those regarding the nature of relationship, those regarding the practice of relationship and those regarding the object of such endeavour. These different groups cannot be made to lose their distinctive specification. Mahaprabhu tells us of the process of the evolution of power. He does not advocate any process of mere confusion of one thing for another (vivarta) as the explanation of the principle of evil.

The good old Vaishnava Acharyapada Shri Madhva says, "Vishnu Himself is the Ultimate Real Substantive Entity". The seeker of the

undifferentiated Brahman maintains that the featureless Great One (Brahman) is the ultimate Principal. But this last is a proposition that can be put forward only by those who are themselves in the conditioned state. In the state of freedom such consideration automatically ceases to be entertained. The Entity Who is the source of everything is Vishnu. The transcendental quality of surpassing everything is Vishnu. All beauty has its source of existence in Vishnu. We also notice that the formula (Mantram) saves us from the plight of mental speculation, that we have to utter it at all times, and that in the pure state as well as in the state of defilement, in all conditions, he who recollects the Possessor of the Lotus Eyes (Vishnu) is pure both internally and externally.

One is higher than another in proportion as his conduct is more in conformity with the requirements of the spiritual standard. The Brahmana is the highest of all the Varnas for the reason that he has learnt to behave properly from the Achaiya i.e. one who practises the function of the soul and establishes others in the same. The Kshatriyas (military class) are the protectors of mundane society. They devote themselves exclusively of politics. Those who have similarly to busy themselves very much about knowledge of Brahman and worship of Godhead, have also very little time to spare for other kinds of activities.

The life of the Brahmana is that of the beggar. It is the duty of society to serve and to help those whose sole profession is to cultivate the knowledge of the Brahman. The Brahmanas also should obtain what they require by the method of begging. If there is left any surplus on their hands over and above what they require for their own daily use they should give it away to others as free gift. They must not accumulate anything as provision for the future.

In many places, as for instance in the Government census operations, the whole body of destitute beggars have been put into one class with the Sadhus. If the ordinary beggar who is in want of necessaries be regarded as identical with the Tridandi or Sadhu Bhikshu of the Bhagavata it amounts to a political or social travesty of truth. '

The vagrancy act is not applicable to the bonafide itinerant preacher viz, the Tridandi Bhikshu. If the seeker of the knowledge of Brahman has to find much time for getting his food and clothing the margin of time left to

him for finding the knowledge of Brahman is unduly curtailed. It is for this reason that Manu has said that the whole world belongs to the Brahmanas who are its real proprietors. This is perfectly true. Those who worship Godhead accept what they require at any time by the method of meeting only the requirement of the moment. They entertain no anxiety with regard to worldly needs. The society is under obligation to provide them with neither more nor less than what is necessary for their cultivation of the knowledge of Brahman. **The society which does not place itself under the guidance of those who possess the knowledge of Brahman will sink down to the uttermost depths of degeneration.**

The Brahmana, the Kshatriya and Vaishya are the proper objects of worship of the Shudra. If in this world any one is disposed to entertain any principle of superiority he must go by this rule. He who does not seek for the Entity Who is the object of quest of the Brahmana, is landed into the thousand and one futile topics of this world, that are absolutely different from the quest of the Brahman.

"The four Varnas with Ashramas sprang from the Face, the Hands, the Thighs, and the Feet of the Supreme Purusha (Indweller). **He who does not serve or fails to render due respect to the Purusha, Who is the Lord Himself and the source of all souls loses and falls from his possession.**"

The Face of the Purusha is the highest of all His Limbs, His Hands are next below His Face in the order of excellence, His Thighs are lower than His Hands and His Feet are lower still. In other words, there is gradation of descent from the higher to the lower, from the Face to the lower portions of the Form of the Purusha. In like-manner the Brahmana is the best of all: the Kshatriya is next lower; the Vaishya is lower than the Kshatriya; and the Shudra is the lowest of all. The face is the best of all limbs. In the face are placed the brain, the seat of intelligence, and the mouth, the seat of speech (Kirtana). That Brahmana who devotes all his time to the chanting of the Name of the best of Purushas viz., Vishnu, the source from Whom he has sprung, alone is properly a Vaishnava. The head performs the function of judging and deciding. **The Brahmana who is the brain of the society controls all activities of the hands and thighs of the social body.** It is the brain, the Brahmana, who tells the

feet in what manner they should move. He tells them where to go and where not to go. It is the Brahmana who tells them to walk on the plane of Krishna in the eternal realm. 4 It is, the function of the house-holder, the husband to betake himself to his wife at the due season. But My worship is obligatory on all."

If the community of the recluse Bauls proclaims, "We will indulge in the unchecked gratification of our senses by putting on the garb of Krishna," or if the Baul who is addicted to domesticity thinks, "I will enjoy the pleasures of my home" it may be asked how long it would be possible for a servant who belongs to this external world, by his own admission to continue in such service. **If the Brahmana does not serve the Supreme Lord Who is the source of all souls, if he does not serve Him Whose eternal servant he is by his proper nature, he gradually sinks lower in the seals of his function**, suffering successive degradation in the respective conditions of Kshatriya, Vaishya, Shudra, Antyaja, Mleccha and others.

There is a certain class of persons who are devoid of ordinary common sense who say, "The function of the servant of this world is the worst of all. We have, therefore, no intention of practising any similar function in the next worlds. We intend to be masters, to be objects of worship." As if the transcendental Realm is full of unwholesomeness and is tortured by the triple quality as is the case with this world! If one is ignorant of the true meaning of "Vaikuntha" one is liable to fall into this kind of poverty of judgment. He is apt to attribute and imagine the existence of the unwholesomeness of the perverted reflected image even in the undisturbed substantive entity itself. Into that Realm where there is no principle of limitation, no question of evil, where there is only unmixed good, it is not our duty to carry from here anything that is productive of evil. The sun is a luminous self-revealing entity. It is not necessary to carry any lamp to the sun.

There is a popular tale to illustrate such misconceptions. A certain boatman was troubled by the idea that the operation of pulling at the cord for towing his boat was a miserable job involving great hardships, inasmuch as it required him to trudge painfully along most uneven ground over thorn and brambles which often stuck into the bare soles of his feet. Therefore, if he could manage to get rich somehow he would be in a

position to tug at his cord by bestriding quilts and mattresses which he would take care to spread over either bank of the river. The boat-man of the story was so foolish that he intended to carry all the miserable pursuits of his poverty-stricken state into the condition of affluence. The consideration that if he could get rich it might not be necessary for him to tug at the cord at all would not penetrate his foolish pate. Those persons who are bent on journeying to the transcendental realm laden with all the superstitions and material judgments- of this world, who are anxious to transport their sense-ridden logic to the transcendental realm, who choose to imagine that in the realm that lies beyond this world there can be any scope for the unavoidable slave mentality of this world or any form of service which is in any way characterised by the factors of the unwholesomeness of this world, are indeed as stupid as the foolish boat-man of the story. The function of the servant that prevails in the realm of the Absolute, the servitude of the soul in the state of freedom from the fetters of material bondage, is the natural condition of the soul i.e., perfect subordination to his own proper nature (Swadhinata). By such servitude even unconquerable Godhead Himself is subdued- the Supreme Lord of all Lords becomes our own.

A narrative in the Upanishads runs as follows: 'Once upon a time Indra on behalf of the devatas Virochana on that of the asuras, repaired to Brahma for the purpose of learning about the nature of the self. Virochana was led by observation of the reflected image to suppose that his external gross body was the soul. Indra without being in a hurry like Virochana, set patiently about the quest of the words of Brahma. His patience was rewarded by making him acquainted with the real nature of the eternal entity viz., the soul who transcends the physical body and mind. The madness of those who direct their intellectual expedition to the external cases, is what is called asura judgment. The war between the devatas and the asuras is going on at all times. By the mode of worshipping (upasana) of devotion (Bhakti) the suras were enabled to realise Vishnu as the Best of all entities. When the evil propensity of transgressing against Vishnu made its appearance the non-daiva mode of judgment engulfed the faculty of pure consciousness of the soul (jiva). **When man becomes excessively addicted to the needs of the non-self he sets himself against the worship of Vishnu.** Then man falls even lower than the status of the devatas. The devatas also offer opposition to the worship of Vishnu. They are apt to think that the asuras

are their rivals to frustrate their own attempt of becoming Vishnu. The denizens of the realms of Satya, Maha, Jana and Tapas are higher in the scale of creation than the devatas who are addicted to the pleasures of the realm of Svhah, for the reason that the residents of those higher realms belong to the community who have renounced the pleasures of the flesh.

According to the judgment of ordinary people Vishnu is only one of the devatas and the other devatas do not derive their powers from Vishnu. If Vishnu is regarded as only one among the devatas such a view gives rise to the cult of the plurality of gods, or polytheism, henotheism (panchopasana) and pseudo-latitudinarianism in effect propose nothing short of ultimate and complete merging in the One viz., the Brahman, of becoming indistinguishable from the Brahman, by breaking all devatas. Persons who are so disposed have a conviction, which they have had prior to the commencement of the process of worship, that the Object of their worship is devoid of all distinctive status of His Own. In other words they seek to prove that there is no need of worshipping Godhead at all. Let us, these creeds say in effect, by way of sheer hypocrisy insincerely admit, for the time being, a process of temporary worship and the temporary name, quality and activity of the temporary objects of our worship. They are led to judge in this manner by their previous bitter experience of this world, in order to escape the bad consequence of committing themselves for good to any position which is likely to undergo change in the future. Shrimad Bhagavata has the following shloka which inculcates the method of being saved from such difficulty: '**Constant and unforgettable devotion to the lotus Feet of Krishna diminishes all evil and fosters our good in the shape of purification of the ego, attachment to the Supreme Soul and Knowledge attended with distinctive realisation of the Truth and consequent aversion to the phenomenal and the transitory.**

To be subject to lust, anger, greed, infatuation, vanity and malice is to be in the evil condition. **To be opposed to Krishna and His devotees is to lapse into evil. By attaining to the constant recollection of Krishna alone is it possible to be delivered from evil.** If the spark of fire of the recollection of Krishna once flashes on the track of memory, or in other words, if the realisation that I am the eternal servant of Krishna, is once aroused, it sets on fire the whole refuse-heap of evils and burns them to

ashes.

If one says even once, 'Krishna', I am Thine, Krishna delivers him from the bondage of the limiting Energy (maya). If a person chants the Kirtana of Hari in every way it is only then that he can cease to seek honour for himself, can render due honour to every one and be humbler than the blade of grass. A person who is subject to lust, anger, etc., does not possess the utmost humility which is greater than that of the blade of grass and even if he has a taste for limited material enjoyment he is never humbler than a blade of grass. Utmost humility, greater than that of the blade of grass, is the characteristic only of him who is unceasingly given to the quest of Krishna i.e., addicted to the uninterrupted mellowing process of the agony of loving separation from Krishna.

'By constant listening to and reciting the deeds of Krishna with faith and reverence Godhead enters the heart in no very long time.' The empiric truth available in this world has a certain characteristic of relativity. The truth that manifests itself in the relative function is not the unalloyed Truth. The service of the Supreme Soul is not service of matter. **Krishna alone is the Object of our constant supreme service.** Perform always the chant of Krishna, of His quality, of the distinctive personality of His servitors, of His Pastime. The lotus feet of Shri Gurudeva, who advises us to do so, alone should be the constant object of our worship in every way. He is the eternal associated counterpart of Godhead. Vaishnavas who serve Shri Guru are objects of our worship.

There are many persons who profess the opinion I am the Brahman' by a distorted interpretation of the famous Scriptural text. They do not practice the forbearance of accepting the comprehensive interpretation of the mantram of the Shruti. We can easily cross over the impossible expense of the Ocean of maya if we take hold of the support of devotion, and can do so only by such submission. The only method that is open to us for gaining our destination is to follow in the footsteps of those great souls who have preceded us on the same path. They are our only Pole Star on the path of spiritual endeavour. Those great souls of former times are possessors of the true knowledge which is attended with spiritual love and detachment from the world. The heart that is brightly illumined by the pure spiritual essence, bears the name of Vasudeva. It is only in such a heart that knowledge dawns, i.e., the Personality of the pure cognition

Vasudeva, super - knowledge of spiritual love and detachment from the world or, practice of devotion in the stage of endeavour, manifests itself. We can get across this realm of un-reason by acting up to such a decision. The word 'Tamas' means "Mayavada" the impure enjoyment approved by the professors of Utilitarianism. The Sanyasis of the triple staff (Tridandi) ensure their progress in the direction of Truth by accepting the above mode of judgement. Mankind will be assured of progress on the path of spiritual endeavour by acceptance of the triple staff of renunciation and being thereby enabled to join in the chant of the Tridandi Bhikshu of the town of Avanti of the Bhagavata: "Adopting this unceasing attachment to the Supreme Soul worshipped by the former great souls, I shall get across this abyss of gloom, which is extremely difficult to cross, by serving the Feet of the Bestower of Salvation".
(Bh.11.23.57)

Krishna is the sole real Object of worship. He is the only Object . of worship of all entities that can or will ever be. He attracts His devotee for the purpose of serving His servants. If the function of my mind takes the direction of the service of any other entity than that of the best of the servants of Krishna it should be impossible to find such another fool as myself. He who serves all those who wish to serve Him, is verily that Entity Who has no limit, Who is the Ultimate of the ultimate of ultimates and the Cause of the cause of all causes.

The Ultimate Reality Krishna has been called Swayamrupa, "Beauty's Own Self", by obtaining portions of Whose Beauty His servants have become most exquisitely beautiful. The community of the servants of Krishna regard the Beauty of form as an offering for His service, by means of which the Divinity is to be served. No beauty is comparable to a millionth part of the Beauty of Krishna. When we endeavour to approach Krishna by way of service we have to be possessors of beauty and are actuated by the desire of beautifying ourselves. Then arises the process which is called Abhisara (i.e., proceeding to the secret place of assignation). There pre two kinds of Abhisara viz., (1) the shukla or white Abhisara. and (2) Krishna or dark Abhisara. The Gopis (milk-maids) run to Krishna by one method when the moon is risen, by other method when the moon does not shine. There is the same secret expedition for the quest of Beauty, of the Good Quality of distinctive individual servitude, of Pastime.

Krishna is Beauty Himself and Shri Baladeva Prabhu is Krishna's Own Manifest Self.

'The soul is not realised by one who is without the support of Divine Power, neither by austerities, nor again by the avoidance of all ceremonials. The enlightened person who endeavours to attain to Him by these methods enters the realm of the Brahman

'The lotus Feet of Nitai (Nityananda) are most refreshingly cool like crores of moons. The shade of His Feet relieves from the scorching heat of the world. Leaving out Nitai who is so merciful, one must not have Radha Krishna. May we ever hold firmly to the Feet of Nitai?'

Nitai is real Manifestation, but not real Beauty. He is not omnipotent or strong by the help of any other entity. It is not possible to separate Omnipotence from Him. He is not devoid of power. The power of Baladeva is the distinctive power of Himself, the Manifestation of Krishna's Own Self. Although in Baladeva the proprietorship of power is predominant. He still belongs properly to the category of Divine power. Baladeva is just next to Krishna in the category of object of worship. In the Maha Vaikuntha, He manifests as Vasudeva, Sankarshana, Pradyumna and Aniruddha. The topics of the fourth dimension lie beyond the three-fold specification of the linear, superficial and cubical magnitudes of this world. The topics of the fifth dimension are still higher. They are such words as flow from the Flute of Shri Krishna. 'He is the same beloved Krishna with Whom I am united here in Kurukshetra. And Myself also am, indeed the Radha. This is the very same bliss of our meeting with one another. Yet My mind is longing for the woodlands on the sloping banks of the Kalindi with the fifth-scale music of the sweet Flute playing in the heart of the groves' .(Padyavali 386). The Entity Narayana Who is the conglomerate of the four-fold expansion of Shri Baladeva as Vasudeva, Sankarshana, Pradyumna and Aniruddha, abides in the Maha Vaikuntha, being the Primary manifestation of Baladeva. There is associated with Him a certain process which bears the scriptural designation of Vyuha. The objects of worship has a five-fold nature of His own. Those who are well-versed in the subject of the five-fold need know all these matters. We cannot obtain real enlightenment from any one who is ignorant of the five-fold need. One cannot perform the function of the Guru if he does not possess the knowledge of the five-

fold need.

Archavatara: This is of eight kinds. The Archavatara (descent in the form of the Archa or Visible Object of worship) makes His appearance in the world for the purpose of bestowing His mercy on unfortunate souls like ourselves i.e., on those who possess a stupid judgment. Krishna manifested His Divine Pastimes in this world in the Dwapara Age. But that age is long, long past. Unfortunate souls that we are, we were not privileged to come into the world in that period. We could not obtain the sight of Krishna for this reason. We do not know anything about Krishna. But what an amount of good the Archa of Krishna has been doing to us. This Archa is of all time. We are having the sight of Krishna every by being born after an immense interval of time. Appearing in the form of the Archa Krishna has been arousing the serving impulse of our souls.

Antaryami: Godhead is present in every single entity formed of His marginal and deluding potencies, in the form of internal Guide (Antaryami) and is regulating us from within. 'Iswara (Ruler, Regulator) abides in the heart, O Aijuna, causing the movement of all entities, set on these bodily appliances contrived for the purpose, by His deluding potency.'

Vaibhava: This term points to the causal Appearances of Divinity for specific purposes. 'Whenever the proper function of souls is tainted, O son of Bharata, and unspiritual conduct comes to prevail, I cause the Appearance of Myself on every such occasion'. This and other Shlokas of similar import point to the Descents in the different Ages.

Vyuha: The four fyuhas viz., Vasudeva, Sankarshana, Pradyumna and Aniruddha are one and the same Entity. By the sight of one quarter the whole integer is seen. The estimation of this world is that based on the view of one quarter of the whole. This is partly intelligible by the Science of Trigonometrical Mathematics of the sphere. We can also understand the degree of fulness of service of the servitor and the subjective psychology of the Object of worship.

Parattva: Vasudeva is the transcendental Entity. Baladeva is the super transcendental Entity. The Ultimate super-transcendental Entity is Krishna. Vishnu is the principle of the Prime Source of the Phenomenal

world. He is comparable to the milk and Rudra to the curd. Curd is milk turned source from its natural wholesome state, by the action of an acid substance. Vishnu is essentially incapable of transformation or perversion. The nature of Rudra corresponds to the perversion that has arisen in my deluded idea of Vishnu. If we ascribe transformability to Shri Vishnu, the particulars of such an ascription of the idea of the original non-transformable entity are to be attributed to the mutilated or distorted form of my defective conception of Vishnu brought about by this process which is the exact principle involved in the representation of Rudra.

Brahma: Brahma is a reflected form of the Divinity analogous to the reflected image of the sun in different crystal receptacles. ‘Just as the sun makes his own energy be manifest to an extent in all the shining stones, in the same way, in the case of Brahma and. his power in regard to this mundane world, it is Govinda Whom I serve. Govinda is the Primal Person Whose reflected form is Brahma.’

Surya: The sun travels along his orbit through the twelve signs of the zodiac. He is the form of a Sura or Deva. Time in his extraneous manifestation. T bow to the Brahman of inconceivable manifested form devoid of all quality, being quality’s ownself, the form which is the support of all this world.’

Ganesha: He is the destroyer of all dangers and difficulties. The reader of the Lalitavistara is aware how powerful was the rule of this leader of the masses at one time in this land of Bharata. Ganesha is the giver of success of the utilitarian activities of the world, the object of worship of the Vaishya community who concern themselves with economic pursuits. In the sphere of the Vaishyas the function of the demos, the views of the masses or common run of the people, possesses the prevailing force.

Vishnu: Vishnu is untransformable. He is all-pervasive. He is Lord of the limiting energy. He is not served by the enjoying aptitude of the individual soul. The other devotees, who wield power over this world, are worshipped by the ideas that are conducive to material enjoyment. But the judgement of those who covet the worship of Vishnu, is expressed otherwise. T have carried out the evil commands of lust and the other impulses of the senses in every way and at all time. But those masters have proved inexorable and have not been nullified by pity, or satiation,

towards my sufferings. Lord of the Yadus, I have only just now found my better judgement and having renounced their service altogether have come to Thee, the Refuge Who frees us from all fear. May Thou employ me in Thy service'.

The meaning of the word 'atman' is rendered as 'Hari' by virtue of his qualities of 'extension' and 'maintenance.' The atman or the individual soul, is part and parcel of the Supreme Soul. Hari is the Supreme Soul. The word literally means the double function of Godhead viz., those of creation and maintenance even as the mother nourishing her child. The nourishing function of the mother is, as a matter of fact, a tiny distorted reflection of the function of Hari. Vishnu or Hari, Whose Form is made of spiritual essence, is the Deity Who presides over the function of continuance or existence which is distortedly reflected in the state of temporary existence intervening between the acts of creation and destruction in this world. All entities are nourished, none are destroyed, by the Supreme Soul. The function also points to expansion, the other coordinate activity of the soul denoted by the literal meaning of the word 'Atman.'

The Shruti: 'The jiva (i.e., the individual soul) is a tiny entity as tiny as the hundredth part of the breadth of the tip of the hair. Know that he is very small in magnitude and also unlimited'. In other words the yava-soul (jivatma) is an infinitesimally small particle of the Cognitive Potency. But he is unlimited by being of the essence of the Plenary cognition. All those qualities that inhere in the Plenary Cognition are also present in the jiva-atman in an infinitesimal measure. Whatever is there in the plenary entity is also present in the tiny soul. But Plentitude is not tiny, the Integer is never a fractional part, nor a fraction of a fraction, nor a fraction of a fraction of a fraction. In many places in the Scriptures the Supreme Soul, Paramatma, is referred to by the term 'Atman' and the jiva is also often referred to by the word 'atman' \

The word 'jijnasa' means inclination to know. The inclination to know about the atman precludes the inclination to learn about divisible entity or fragmentary time. The discourse has in view the whole entity and time in all its fulness. The word 'atman' implies that the entity bearing the name is in a position to fully maintain himself. That which is not able to maintain itself cannot be termed atman. The term atman is used in this sense

irrespective of his great or small magnitude.

Knowledge is located mid-way between the knower and the object of knowledge. Unadulterated knowledge occupies a position that is intermediate between the knower, whose exclusive function is to know, and the object, whose exclusive function is to become known to such knower. If any third function happen to intervene there can be no such thing as pure knowledge. That from which knowledge is obtained, that which supplied the proof of the reality of the cognitive function, can be one of three categories. It may be either pure cognition, a mixture of cognition and non-cognitional entity in conjunction with cognition, it is mixed cognition.

Achit or non-cognition, is the opposite of the conscious principle. When the object of knowledge is achit (non-cognition) and the knower is a mixture of cognitional and non-cognitioned elements the knowledge of such known constituted of cognitive and non- cognitive elements is knowledge of achit (non-cognition). In such a circumstance the function of pure cognition is dormant, resulting in the consequent dormant condition of the recipiency of pure knowledge. If the object of knowledge were in possession of any cognitive potency it would have made some use of its free initiative.

When inquisitiveness regarding the nature of the 'Atman' or the question 'Who am I?' is asked by the conditional soul he can obtain by way of response only knowledge which is a mixture of cognitive and non-cognitive elements. This must be so because in this case that by whose means the enquirer is to know viz. his knowing aptitude is shrouded in a gross and subtle covering which has imparted to it the condition which is a mixture of cognitive and non-cognitive elements, if the knower as well as the object of knowledge are both of them pure cognitive entities only then can there be any complete knowledge. If the knower happens to be more or less in contact with the external world then knowledge which is more or less of a mixed quality, can alone be attainable.

The supreme 'Atman' (Paramatman) and the 'Brahman' are one and the same Entity. The nature of the Brahman implies non-duality and greatness. The distinctive characteristic of pervasion of the Universe, that is found in the Supreme Soul (Paramatman), is absent in the Brahman.

Each and every limited entity produced by the Material Energy is devoid of the essential characteristic of the ‘Brahman’ No limited conception is to be attributed to the unlimited Brahman.

Both the mundane and transcendental functions are located in the conception of the Supreme Soul {Paramatman). The limiting principle is left out in that of the Brahman by the theory of the nonpotency of the Absolute. The Supreme Soul implies the consideration of mundane and spiritual potencies. When the non-potent Brahman is regarded as the Absolute it results in the destruction of the quality of distinctiveness represented by the specific existences of seer, seeing and seen. One aspect of the greatness of the Absolute is nondistinctiveness devoid of all distinctive manifestation; the other aspect is that of the Possessor of the Plenary Potency full of distinctive manifestation.

Seekers of the Truth are divided into two classes. One of these maintains that they did not possess any knowledge previously and that their knowledge had a subsequent beginning. The other class will continue to know till the process of knowing itself automatically ceases at the long end. By the term ‘Seeking to know the self is implied positively the desire to know about the self and negatively the desire to know about the non-self.

The non-distinctive view of the Brahman expresses only the absence in the Brahman of the qualities of this world. The professor of the distinctive view declares that the non-distinctive view itself is also one of the infinity of the specific features of the distinctive manifestation viz., the conception of the absence of all mundane distinction. The concept that underlies the view that takes into consideration the simultaneous presence of the non-distinctive and distinctive aspects of the Entity is that of the Over-soul or Paramatman.

The Over-soul according to the latter view is the comprehensive vast cosmic form as opposed to mere non-distinctive existence. The aphorisms of Patanjali such as: ‘Or by enquiry about Iswara (Ruler of the Universe)’. ‘Yoga is suspension of the faculties of the receptive organ of consciousness,’ embody a process of thought that is somewhat different from the view that professes the non-distinctive nature of the Brahman. By those aphorisms the falsity of all entities on the basis of a theory of

illusion has not been admitted. The view of the potent oversoul also betrays the admission of the internal, marginal and external potencies of the substantive Entity. The consideration of relationship between the living organism and its incorporated limbs involves the recognition of ownership of the limbs by the organism. Limb and organised body, form and possessor of form, potency and possessor of potencies are correlated pairs, the first terms supplying evidence of the existence of the entity denoted by the second. The substantive entity is one, its potencies are numberless. The view of the non-potent Brahman which does not recognise any distinctions as within the identical entity, within the same class, as between different classes or between knower, known and knowledge, is located at a long distance from that of Patanjali.

A certain number of persons think that the cessation of conception and perception should be the objective. In the period subsequent to that of Shakya Simha the view of absence of cognition i.e., imponderable material principle, and still later that of the finality of non-distinctive cognition, have become current. This last asserts that non-differentiated cognition alone survives while the distinction of seer, seen and sight passes away.

The Over-soul in His unity is an extended Entity, the incorporated fractional parts are small in magnitude. In the external potency there is present the aptitude for being affected by time, such disruptive characteristics being incompatible with the principle of unity. The internal potency presents the characteristics of permanence and wholesome integral differentiation. In the exoteric potency there is misery, in the esoteric potency everything is unmixed perfection.

If we give up the non-cognitive element, if we abandon* the consideration of even the subtle mental body, we arrive at the view of pure cognition and are no longer influenced by the power of the exoteric potency. But when we proceed to join to our thinking the gross and subtle bodies, we are made aware of the mixed existence compounded of the principles of cognition and non-cognition and of these considerations that underlie the process of Hata-yoga on the path of fruitive material activity or that of Raja-yoga on the path of speculative knowledge. By these processes we are instructed in the views of a final principle of truth that is compounded of cognitive and non-cognitive elements.

When God is actually realised the tiny particle of unmixed cognitive potency finds himself attracted by the Plenary Cognition. The relationship of incorporation or externality in regard to the potency of the substantive Entity, then becomes noticeable. The elements that are made of the measure of mundane quality produce the numerals one, two, many. Difference of seer, difference of the seen, difference of sight, vision of plurality, many images of the one entity reflected in many mediums, make their appearance. In the realm of the inner potency all things displaying a unity of significance, the numerals 1, 2, 3, 4 indicative of diversity do not express any mutually contending relationship. The eternal diversity of the realm of the inner potency is not characterised by the qualities of mutual opposition, changeability and destructibility. Temporariness or destructibility is not the proper nature of the eternal natural function, is not the proper Nature of Vishnu, but only the semblance of the spiritual, fashioned by the limiting Energy of Vishnu. In this world the different things are perishable. They are not definable by the term soul or self. They are non-soul, ephemeral.

The individual soul is not non-soul. The atheist says that the individual soul is non-soul. The theist says that the individual soul is an eternal, spiritual entity, is an unadulterated cognitive entity in his own nature, is akin to the potency of the Plenary Cognition in a small measure is eternally subordinate to and over-ruled by the Plenary Cognition.

Godhead possesses one variety of limbs that are internal and another variety that are external. In the external limb the full Cognition is obstructed, there is the aptitude of being affected by time. This mundane world had sprung from the external limb. In this world everything is on the move. Every mundane entity evaporates like camphor. There prevails the quality of changeability in this world. The child grows into a young man, then old age comes, then he falls a victim to decay and death. Man is led to different strata of the mundane existence by the impulse of his desires, he is born in the womb of his mother, through semen and blood. It is our duty to enquire about the nature of our real selves. It is not our duty in this life to engage in the quest of the non-self. We have the following in the second Chapter of the Gita: 'As a man puts on different and new clothing by casting off his old worn-out apparel, in like manner the indweller of the body is born in another new body giving up his old worn-out corporeal frame. Weapons do not pierce the soul, fire does not bum

him, water does not drench him, nor does wind dry him up. The soul is incapable of being cut by any weapon. He is permanent, free to inhabit any form, unchangeable in his essence and quality and ever-existent.'

In the seventh Chapter of the Gita there occurs the following:- 'My other and different Nature consists of solid, liquid, gaseous states, heat, space, mind (Pradhan—material principle subtle than space), intelligence (Buddhi—prime material principle) and the ego (Ahankar). All this secondary. Know that My Supreme Nature is different from this. The potency that is the source of all individual souls who lord it over this world is constituted of My Superior Essence.'

These and other similar Shlokas give an account of the nature for the individual soul. The jiva soul possesses a certain character when he is in the conditioned state. He has a different character when he is freed from the bound state. He displays a third different nature when he is marginally situated showing an aptitude for both bound and free states. This may be illustrated by the analogy of a gnomon whose opposite sides bear different designations.

When I desire to be dressed up as 'master,' to lord it over others, I become subjected to Physical Nature and profess to be an exclusive Monist (Mayavadin). The Buddhists are materialistic Monists. The Mayavadins who profess to follow the Scriptures are designated masked Buddhists as they rely on the evidence of their senses and assume an overt attitude of challenging controversy.

The harmonious adjustment of all differences on the spiritual plane is based on the correct form of Monism (Suddhadwaita). Shripad Shridharaswami professes the principle of correct Monism. Those who profess the doctrine of exclusive Monism (Kevaladwaita) endeavour to misinterpret the correct monistic views of Shridharaswami in terms of their hybrid principle. This motive of the undifferentiated Monist is dishonest. Sarvajna Muni promulgated the doctrine of correct Monism many centuries before the time Shankaracharya. His native village is Kalayanpur in the District of Madura. Correct Monism was distorted in course of time into the form of exclusive Monism which subsequently attained the position of predominance by the contrivance of a wise providence for confounding the atheist. There has even been an attempt

to confuse the popular judgment by identifying Sarvajna Muni, who lived after the time of Shankara, with Sarvajna Muni by the method of deliberate manipulation of evidence.

In as much as unwholesomeness in the shape of a doctrine of pervertibility would tend to be prominent if the theory of the jiva being a constituent part of the substantive Reality Himself as found in the writings of Shri Madhvacharya, were accepted. Shri Gaursundar has approved the doctrine of Shakti (Potency) as propounded by Shri Lakshman Desika (Ramanuja). That this world is not the perversion of the Substance but of His extraneous Potency, has been stated by Shri Gaursundar. The theory of the followers of Jesus Christ that jiva has been created by God within the limits of time, is unsound. The jiva is a differentiated part of the potency of the substantive Reality. In jiva there are present simultaneously the qualities of permanent and temporary existence. All the eternal substantive qualities are present in the inner Potency. The triple qualities of sattwa, rajas and tamas are to be found in the external potency or mundane Nature. The pure sattwa (cognitive existence) is eternally present in Vishnu, the Ocean of blessings in the shape of all permanently existing qualities. In Him there is no conditioned state. This world which is a product of the triple mundane qualities of sattwa, rajas and tamas is characterised by the conditioned existence. The mundane qualities of sattwa, rajas and tamas are mutually dependent categories.

'All activities in this mundane world', says the Gita, 'are performed by mundane nature (Prakriti) by means of the triple qualities. The conditioned state blinded by the principle of mundane egotism (ahankara), chooses to regard himself as master' (Gita 3.27). The principle that is diametrically opposed to the mundane world, which is the product of the triple qualities, is that of inaction or the state of deep slumber covered by the theory of non-differentiation. 'I slept at ease'. 'Easy sleep' is retainable by one's memory. A person is conscious of his ego even during deep, easy sleep; otherwise there could be no remembrance of such happy slumber. There is a similar state when a person can remember and give out experiences of his previous births.

'The state of error is traceable to the misconception that the soul is identical with the physical body'. The conviction that this gross physical body is myself is the cause of mistaking one thing for another. T am this

physical body which is liable to be damaged by time,- I have been scolded by such and such persons,-these and suchlike statements are applicable to the relationship of the gross and subtle physical bodies.

The real unalloyed "I" has no beginning nor end. I am neither the gross physical body, nor also the mind. I am not the mind that changes when the morning changes into noon and noon into evening. I am not the mind which is sometimes cheerful and at other times miserable.

That conception of the truth that undergoes change is a function of the mind. That consciousness which is capable of getting mixed up with the non-conscious, is a product of the marginal Potency. What a wickedness it must be for one who is a product of the marginal potency to entertain the idea that he is himself the possessor or regulator of power. It is such person who are referred to by the shlokas of the Gita viz., prakriti Kriyamanani..., Iswaroham... ' etc.

Just as paddy stalk is really quite different from shyama grass and it is necessary to weed out the latter, in exactly like manner spiritual, and it is not less necessary to get rid of the latter. Those persons who profess the compatibility of the claims of the spiritual with those of the non-spiritual are apt to imagine that association with saint and with sinner, paddy-plant and shyama grass, devotion and aversion to Godhead, are one and the same thing.

The theory that professes compatibility of the spiritual with the mundane is, indeed, a perversion due to Illusionism. The Illusionists (Mayavadins) profess with the lip that they admit the existence of Godhead Himself. They do not admit the Eternal Name, Form, Quality, Activity and Individualities of the servitors of the Divinity. They manufacture the processes of anthropomorphism by attributing to God-head conduct that is applicable to humanity, and conversely support the notion of apotheosis by imagining the possession of Divine Power by mortal men. By these silly methods they seek to bedaub with mundane impurity the substantive Reality who is the Fullness of Existence, Cognition and Bliss, by discarding the External Sacred Name, Form, etc., of Godhead. Zoomorphism which attributes Divinity to lower animals, is also a concoction of these people. All of them are worshippers of idols (butparastha).

Real Rama-Nrisimha-Varaha-Matsya-Kurma etc., are Narayana Himself waited upon by all His distinctive Divine Paraphernalia,— Each with His Own Eternal Divine Name, Form, Quality, Infinity of individual servitors, and Activity. Each is Lord of the Deluding Potency, all of them being Transcendental Vishnu-Personalities. Everyone of them has His own eternal Vaikuntha (Absolute Realm). They descend by Their causeless Mercy at Their own sweet Will to the world of limitations from their own Vaikunthas in order to manifest Themselves to the jivas inhabiting this mundane world, by remaining folly in Vaikuntha and maintaining in tact Their unconditional immunity from all regulative principles. They are not the categories of the objects of worship or heroes of the professors of anthropomorphism, apotheosis, zoomorphism, idolatry, latitudinarianism that seeks to include spirit and matter in a common category, or Illusionism.

The fancies, hypocrisies, pretences of worship, of those who affect to make no categorical distinction between spirit and matter, like unto the futile endeavours of the demon Ravana in his abduction of the mundane duplicate of Divine Seeta, can never touch the fringe of the Divine Category of Vishnu Who wholly transcends all limiting attempts. Those who possess the knowledge of the soul offer their eternal worship to the Divine Person Who is Eternal, Real and Indivisible, Who manifests Full-Existence, Full-Cognition, Full-Bliss, and Who has His Eternal Name, Form, Quality, Activity, and distinctive Servitors. Such “knowers” discard all impurities of this extraneous world, and turn their eyes to the Eternal.

The Illusionist (Mayavadin) cherishes the evil aptitude of attributing, or carrying, to the Divine Personality the limited unwholesome concepts of this world. The intoxication of his illusion never quits its hold of him. Even when he engages in the worship of Divinity Himself the blunder of confounding the Divinity with limited entities puts in its appearance. It is for this reason that the Mayavadin (Illusionist) attributes the quality of unwholesomeness to things pertaining to the Divinity and fancies the Eternal Name, Form, Quality, Activity and servitors of Godhead to be products of physical nature. A few even among the worshippers of Christ have supposed the chain of our Pauranic religious teachers to be apotheosists or zoomorphists. Such an attitude is due to absence of full consideration and careful study of Hindu theology on their part.

Real Sanatana-dharma (eternal function of all souls) the religion preached by Shri Chaitanya is not what such persons think it to be. The fundamental principle has been clearly expressed by an eminent follower of Shri Chaitanya. His words are, ‘There is no worse blasphemy against Vishnu than to suppose that the Form of Vishnu is anything mundane.’

Vishnu is uninterrupted Cognition, Existence and Bliss. In this world of limitations there is a plurality of substantive objective entities. In Vaikuntha there is One Indivisible Object of worship. In Vaikuntha there is no Henotheism, Polytheism or Cathonitheism. Maxmuller has applied the term ‘Henotheism’ to convey a part of the significance of the process of worship known as ‘panchopasana’ (worship of five deities) Sadananda Yogindra has imagined as “Ishwara” (Ruler of the world) as being the aggregate of inexpressible unknowables starting from the conception of “sat” (existent) ‘a-sat’ (non-existent). This ephemeral ‘Ishwara’ manufactured in the workshop of the imagination of Sadananda Yogindra is never the Entity Who is Real Godhead worshipped by fully theistic persons. If any one imagines the God-head as being different from the Possessor of all potency, or as a limited entity, such speculation will prevent the realisation of Vishnu, the Entity of Indivisible knowledge. There are many persons who are busy to reduce the Supreme Entity to a principle devoid of all distinctive features. They are anxious to saddle the Supreme Entity with restrictive speculations having their reference to the un-wholesomeness of the limited concrete.

Shri Gaursundar says: “The Indivisible Cognitive Principle is Son of the Chief of Vraja in Vraja”. In Absolute Cognition there is no mundane dualistic cognition. The apprehension of good and evil in the dualistic state, is wholly a speculation of the mind. This is good, this is evil’, all such knowledge is ‘error’. The line of thought of those who conclude the world to be unreal by depending on realistic speculation derived from the gross external environment, has in view only the consideration of the outcome of our present limited perceptual experiences. Men are debarred from the view of the Substantive Entity. They are spectators of the transformation of the Potency of the Substantive Entity. They are receiving the opposite impression, due to the functioning of time. One particular thought suffers transformation by the operation of other speculative currents. Whatever is sought to be circumscribed within the limits of conception, tends to lose its entity. The process of incarceration

within the four walls of limited speculation has engendered numerous diverse mentalities in man.

Some are apt to confound that the henotheistic thought of Impersonality of Godhead has created the view of personal Godhead. They are surely mistaken. Monotheism strictly dismisses the idea of henotheistic view of different mundane figures of the Impersonality, the subjective existence of which is no other thing than symbolisation of the Infinite Impersonality within the cavity of human senses by material components. The henotheist has misguided the true conception of monotheism which has to establish the Unity and Personality of Godhead together, not in the mundane but in transcendental sphere whereas, the Impersonalists differ from the former by assuming the idea of abstraction from concrete matter. This particular turn of mind of the latter misunderstands the true figure of Godhead beyond phenomena and wants to accommodate the figure of the Absolute Truth into something inconceivable and indistinct. The distinctive monism has shown clearly that the indistinctive nature of concocting the subjective existence of the Personal Godhead is rash and foolish.

There is eternal difference between Exclusive Monism and the Doctrine of Inconceivable Distinction-cum-non-distinction. This difference is realisable in the religion of spiritual service of the Divinity. It is unjustifiable to attempt a reconciliation of the eternal difference that separates the unspiritual realisation from the spiritual, the pure cognition of the soul from the erroneous thinking of the nonsoul. Such an attempt is opposed to the principle of service of the Divinity.

In the philosophical literature of the School of Ramanuja we meet the consideration of the Potency of God-head, categories being chit (cognition) a-chit (non-cognition) and Iswara (Ruler). In the literature of Gaudiya Vaishnavas we find the terms Antaranga (inner potency), Bahiranga (outer potency) and Tatastha (potency of the line between the inner and outer potencies). If the term chit (cognition) is interpreted in a thorough-going manner it cannot mix with a-chit (non-cognition).

Chapter – 2 THE NOMENCLATURE OF THE ABSOLUTE

All that we must know is that Godhead is the Full, Complete and Perfect Being and that He should in His Person have no partial and crippled aspects.

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Shri Krishna Chaitanya told us that self-determination is first of all necessary; otherwise we would be confusing the mind with the soul. Mind is quite different from the soul.

* * *

An unalloyed soul only can get rid of his deluding conception of physico-mental shields.

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It is Transcendental Rasa which alone will enable our Transcendental finite ego to approach the Transcendental Blissful Infinite.

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When we go to a bazaar shop we get some articles for which we pay some price. That sort of transaction is out of place with the Absolute. Godhead is not an Object meant to serve us. He is the only Object of adoration, of worship, and all services are to be offered to Him.

Krishna Who is known as Govinda is the Supreme Godhead. He as an eternal, blissful, spiritual body. He is the Origin of all. He has no other origin and He is the 'Prime Cause' of all causes.

I worship Govinda, the Primeval Lord, Who is an adept in playing on the Divine flute, Whose eyes are like the petals of the lotus in bloom, Whose head is bedecked with the peacock's feather, Whose beautiful Figure is tinged with the hue of blue clouds, and Whose unique Loveliness charms millions of Cupids.

I worship Govinda, the Primeval Lord, Who is inaccessible to the Vedas themselves but obtainable by pure unalloyed devotion of the soul, Who is One without a second. Who is not subject to decay, Who is without beginning and yet is the beginning, the eternal Purusha, Whose form, is endless - with all that, He is a person possessing the beauty of blossoming youth.

(Shri Brahma Samhita : 1, 30, 33)

NOMENCLATURE OF THE ABSOLUTE

1

Shri Krishna Chaitanya, though He came more than five hundred years ago, is present among us when His Words are explained anywhere in this world. His message has little connection with our ordinary ideas. It is something super-natural. It refers to 'transcendence'. There are occasions when many of us also can peep into transcendence, but most of our messages get contaminated with ideas of a worldly nature. Shri Krishna Chaitanya had no ambition to speak anything that would facilitate sensuous activities. Ordinary religionists speak much about things which we grasp by our senses. But Shri Krishna Chaitanya has spoken to us some transcendental words which, although they have affinity to ordinary ideas and things should not be applied to what we find on the mundane plane.

It is necessary first of all to know His standpoint. He spoke on devotional lines. Devotion is not a mental exploitation in which the words which are used take us to a region which is beyond our sensuous scope. But we can see things in that line of devotion only when its language is an adaptation of what we use in connection with what we meet with in this world. On that score we should not equate the words meant for transcendence with the same category meant for mundane things.

In the first place He has not departed from the ideas and hymns of the Vedas, the Shrutis and the Upanishads. He had no ambition to talk anything not supported by the revealed Scriptures. He said that the Transcendental Sound has to come in order to regulate the senses which at present are merely working to get some fruit for us through our actions; but whatever result may come out of our outward acts will be only for our individual purposes; our friends are not profited thereby. So some zealous activities are found among our friends which are concerned with fruitive results. The Transcendental Sound regulates the senses which are always troubling us to secure some riches for ourselves which are not shared by others, and so we have to expect some hostility from friends and foes as well. But He says that the Transcendental Sound will bring love, an amplitude of love, uniting us with the Absolute. Though we are likely to be unsteady we should not allow ourselves to be disturbed by sense-satisfying performances. He says that love is the principal subject to be roused up, that love which now lies within us in a dormant condition. We are attracted and deluded by outer features of things which tempt us in a greater or lesser degree and captivate our senses. Such things though appearing enjoyable at the moment seem to trouble us in the long run. What we require is perfect peace and real severance from painful sensation. Our predilection is always for what is pleasing to our senses. There are deluding aspects which often hide from us the sight of the inner face. We should be cautious not to accept what is presented by the senses. The senses require regulation. Everything is shifting. We can trace nothing here that is permanent in the world. Time changes everything. The Absolute never changes. This should be realized.

We should hear everything about the Absolute; otherwise we will confuse Him with ordinary things, with perishable things. Our empiric activities will not allow us a permanent standing ground that will not be changed. Our standpoint of the thirtieth year proves false in our fiftieth year. Our

growing experience adds more knowledge to our stored-up conceptions. These sometimes undergo a change. This convinces us that what we consider as Truth is really uncertain and as it is meant for the time being only it will not serve us all along.

Man claims a supreme position among the sentient objects who have transactions with the worldly phenomena, entertaining the future hope of a continuity of such conditions even after the transformation of the present tabernacle. Rationalism is associated with man, according to our needs we entertain hopes of using our discretion in the fittest way as far as possible. We know we are dependent on entities without whom our rational activities cannot find real display. Dependence is an inseparable element in us, though our ego is always exercising a power inherent in us for dispelling all discomforts of the mundane atmosphere. We are endowed with senses and the senses have no other predilections than to secure felicites in every transaction. When we take up an individual case, we find that gratification of our senses is the principal characteristic in our person. And this attitude of many among us often promotes a further desire to seek our own gratification from our co-sharers. When we actually put ourselves in difficulty in search of sensuous pleasures and expect others to help us we should be able to contribute towards social harmony by some effort. If we do not desire to encroach upon our friend and co-sharers we cannot live, but the obligatory social regulations to control our senses dominate our decisions on civic principles. We find ourselves quite restricted in our movements, though non-restriction is felt as a desirable factor for happy life. We now depend upon the Absolute to guide us to a harmonious solution of this position. The pressure of our needs makes us discuss the merits and demerits of the situation in which we are to take cognizance of the very fountain-head of all phenomenal representations. When we are not satisfied with the conception that this universal demonstrative aspect is a holy shelter to supply our needs, we revert to our previous ratiocination for the hidden treasure behind the exoteric manifestations. But the Esoteric Fountain-head comes up before our vision, always setting Himself free from being handicapped in the phenomenal region. So we are compelled to consider the situation of the Eternal Blissful Knowledge transcending all regions of mental speculations. This Oversoul claims to incorporate pure uncontaminated souls on His Harmonious Plane. Our mental speculations may trouble us by asking why the principal Transcendental Object should not incorporate

an all-pervading conception of both non-matter and matter, the conception of parts and the whole, and the inclusion of the two ends of specification. On the other hand the very mental speculation would lead us to rank pantheistic speculation where all sorts of phenomenal exclusions are the principal factors. As individuation is a necessary element in me, and as I find such individual situations to be the objects of our reciprocal activities, and as they are numerous and the various positions, experienced in our present phenomenal range, are found to be rapturous, there should be a uniting tie to cement the positions and we often jump into impersonation and dissociative ideas of relativities for a solution. The Personality of the Absolute can then only pacify the unsympathetic jealousy innate in the view of mundane persons. This would thereby lead to that Highest Magnitude Who is free from all mundane restrictions of temporary aspects and locations in a particular limited space. Again the phenomenal restrictive views should not be imposed on the Personality of a thoroughly Independent Integer. So the Personality of Godhead is to be approached instead of being considered as an accused in the dock for answering our sensuous inspection. We should allow Him to retain Everything His Own. This method of approach is known as unalloyed theism.

The Supreme Lord Shri Krishna Chaitanya has asked all sections of the people of this world not to tamper or mutilate the Absolute Truth by their crippled attempts at regulating Him, but to approach Him with an absolutely clean and sincere heart in which will be revealed His Own Phase. He can show different Manifestive aspects of His Own consistent with the eligibility of the approaches.

The Supreme Lord has mercifully disclosed the Name of the real object of pure theism as Shri Krishna. The conception of an impersonal God, void of all attributes or all possession, of different potentialities is included in Shri Krishna, as being one of His partial Phases where all sorts of sensuous attributes are eliminated.

What Shri Krishna Chaitanya meant by Theism He has demonstrated clearly to the people. We find that He has brought home to us the conception of different sorts of Transcendental and Unalloyed services that can be rendered to the Supreme Absolute Shri Krishna as well as a special feature of service which was hitherto quite unknown to theists.

And that special aspect of service was given by Him to the people everywhere. The conception of Theism before His disclosure was confined to reverential and lawful principles only. Sri Krishna Chaitanya has taught us that we may approach Shri Krishna with our unconditional services in all sorts of aspects. And He has shown us the comparative excellence of the most confidential relationship between Godhead and human souls. Up to His time, we were quite familiar with the idea of approaching Shri Krishna by our other devotional principle only We were simply worshipping Him, leaving aside the most attractive aspect in rendering our services to the Lord. We are thinking that the service to the object of our worship should be performed by the upper part of the body and the lower part of our transcendental eternal body cannot possibly offer any acceptable service to the Beloved Whose secondary conception of Omnipotence and Omniscience etc., only were prominent to the theists. We were neglecting that we have got a transcendental entity called 'soul', however infinitesimal, inside our external frame; or inside our astral body. So, up to that time we were confounding ourselves with a philosophy which meant mental speculation only, always restricted by external views of the world and avoiding the cognisance of our unalloyed ego who is meant for rendering eternal service to the Transcendental Object, as the Sentient Being, I mean the eternal Over-Soul. So the level of Theism that we had reached up to that time was not elevated enough and we were denied service of the Lord in higher aspects, I mean serving Godhead as our closer and more confidential Friend, Godhead as our Son and Godhead as our Consort. Thus we were keeping this transitory relationship with only perishable object here. But our Theism should not delimit our vision and make us ignore the confidential services which can be offered by free human soul to Shri Krishna. Hitherto we were not positive as regards the Position and the Entity of the Over-soul, that He alone should be the Object of our devotion in all aspects of Shri Krishna.

We find that unless the Supreme Absolute Krishna kindly graces us as the willing Recipient of our services, we cannot do for Him all sorts of Confidential service, and in any other Aspects of Krishna i.e., in Matsya, Varaha, Nrisimha, Vamana, Rama, etc., our reverential activities are rather limited to a certain extent. Here in this perverted world we can offer our confidential services in all the five Rasas (relishing relationship). Shri Krishna and no other is the Centre, the very Fountain-head of all Divine Aspects Whom we could serve with all the aspects of our confidential

services, Shri Krishna is ‘**Akhila-Rasamritamurti**’, that is the Fountain-head of all Rasas. And we can approach Him in any one of His five different reciprocal aspects. In engaging all our activities in Him by our transcendent soul’s body, we can offer Him our eternal services in five different aspects; whereas, in other Forms of the Entity of Godhead we are debarred from offering our confidential service.

For instance, in the case of Ramachandra, we cannot offer our services in all the five different aspects. He cannot stand as our Consort, because Seeta might prove that Her devoted husband Ramachandra would be crossing His limits and His ethical Principles, if He did so; and moreover Seeta would never allow any other soul the privilege of rendering that sort of service to Ramachandra. We find the best example in the case of the Dandakaranya Rishis who approached Ramachandra; Ramachandra would not accept them because they had male forms and He was devoted to only one wife; in other words, for fear of violating ethical principles He could not accept that sort of service from them.

Ramachandra could accept the services of His servant Anjaneya, could accept the services of Lakshmana and the service of others in some aspect other than consort-hood; whereas Shri Krishna is eternally lovable and can very easily be called the Bahu-Vallabha. He can accommodate hundreds of

His dependents as His consorts whereas Ramachandra can welcome only four dependents, I mean, His parents, His brother-friends, His servants and the neutral subjects of His Realm who render unalloyed service to Ramachandra. All others, except Seeta, are debarred from offering any confidential services to Ramachandra in the capacity of consorts.

But in Shri Krishna, we find that there is no such restriction. Every soul can offer all sorts of unalloyed confidential services to Shri Krishna. Moreover we find that Shri Krishna welcomes everybody. He does not deny anyone. Though He does not allow anybody to keep that sort of mundane relationship among His temporary pseudo-servants, He admits every servant if he has got such capacity to approach Him in any of the loftiest moods and positions. Shri Krishna Himself would always wish His devotees to accept Him as the Consort. No souls are hindered from making progress towards the confidential services to the Over-soul in that

capacity provided the Lord is convinced that, being ever subservient to His Predominated Counter-Whole, they can offer that sort of service to Him. So Shri Krishna never checks any sort of confidential services that we in our unconditioned stage are bent upon offering Him. The thing is that, in His other Aspects we are barred from offering such services as are not acceptable to Him because we do confine our-selves in alloyed mentality or in mental speculations.

If we give up worshipping with our mental speculations, if our independent souls can have a wider and larger scope, we can easily approach that transcendental Being with all our earnest and sincere endeavour. He does not deny anybody, neither does He allow anybody to keep that sort of engagement which is meant for some other Aspects of Him, inasmuch as he is the One Who is ever engrossing our soul. So we should scrutinise most minutely whether we should at all utilise and engage some limbs for our personal benefits and some portion of our transcendental body for Godhead! But the real truth is that all our engagements—the whole of our occupation—may be engaged for Shri Krishna, whereas in other Aspects of Godhead we do not have the rarest fortune of performing all these things in the best way possible.

Shri Krishna Chaitanya has not taught us any anthropomorphic idea. Ordinary people might think that they may indulge in this sort of carrying ideas of this world produced by Nature to that Transcendental Realm, but such anthropomorphic ideas are never enjoined or entertained by Shri Krishna Chaitanya. **All that we must know is that Godhead is the Full, Complete and Perfect Being and that He should in His Person have no partial and crippled aspects.**

We must not be thinking that all that we have here in this world with us—all that might be feasible or practicable and ethical here—we should carry along with us to a region where such imperfect acquisitions are not wanted. We have no such ambition.

Shri Krishna Chaitanya told us that self-determination is first of all necessary; otherwise we would be confusing the mind with the soul. Mind is quite different from the soul. The thing is that mind is the conductor of the Physical world. Mind gets the impression of Nature through the medium of senses and through the working of our body, that

is through the former's inter-mingling with external things which are made of matter.

Though we are used to meddle with those things yet when we take theism for our consideration, that is when we enquire what the actual Figure of Godhead is, we find in the Chatushloki Bhagavatam that the Absolute Fountainhead said to Brahma, the Creator: "If I am to bestow My mercy on anybody, I must expose Myself to him fully. Persons who have wrong aspirations and speculations of mind will be debarred from having any unobscured perception of the actual Size, the Figure and the Colour that I have. They will be simply missing Me if I do not confer on them My mercy". So Shri Krishna Chaitanya has disparaged all mundane thinkers who are busy with high-class philosophies or are sticking to their mundane ethical principles, as well as those persons who are engaged in their altruistic enterprises.

In substance however we find in our Acharya's writings: "Nobody should misconstrue that we are talking of a wholly different Object Who is not Ramachandra when we talk of Shri Krishna. By the talk of Shri Krishna we do not mean that we are differentiating Shri Krishna from Shri Ramachandra. Shri Ramachandra and Shri Krishna are not substantially different Objects. They are identical. But as we find in this perverted region that one man considers himself as the father of somebody or the son of somebody or the physician of somebody, similarly in Transcendental Realm also we find manifold Aspects of the same Absolute."

So let nobody imagine that we are talking of wholly different objects when we mention the Avatars. Vasudeva is the same as Lakshmi-Narayana: Lakshmi-Narayana is identical with Seeta-Rama. Seeta-Rama is the same as Krishna. We do not find any differences among Them. There should not be any controversy in this matter, and there cannot be any scope to draw distinction between Shri Krishna and Shri Rama save in the planes of respective Rasas. We want to appreciate the respective positions of the One Absolute.

We have no ambition to shift our position. But we are to do everything for the confidential services of the Over-soul; and this is safe too. We find a particular worship but we find that all our activities are not engaged

hundred percent in Ramachandra. We find another particular worship and in this worship a part of our activities may be kept apart for our selfish personal use, and only some portion of our activites may go to that very adorable Object. Such worship is not perfectly disinterested. We often find that a man claims himself to be the master of several dependent things here believing thus--'I have got many servants', 'I have got a big estate', 'I have great learning', and so forth. If one is inclined to confine oneself to a particular Aspect, then it would be rather incompatible with human nature, as he will have nothing to do with the other Aspects of the same Object.

We need not keep anything for our engagement beyond the Absolute; otherwise we must go under some other name than that of 'Devotees'. For instance, if we serve a horse, we would be called a 'groom', if we treat others with medicine, we would be called a physician. These are different denominations we have here. But these " designations are meant for individual beings like us, and we are often found engaged in various objects other than the Absolute.

Shri Krishna is the Fountain-head of all these manifestations. Therefore, there must not be any such gross ethical idea that He should be crippled or restricted to receive some particular sort of service only. We must not be doing so. We are to approach the Whole Being the one Entire Absolute, the very Fountain-head. He is Satchidananda '**Akhilarasamritamurti**' and cannot be disliked by any perfectly healthy thought. We should not associate ourselves with some other form which may give us self-centred happiness merely. That sort of engagement would be rather detrimental to our Final Cause or Goal. We find that the Fountain-head is possessed of all qualifications with all sorts of aspects; but a particular shape may often be seen in our engagements.

So Shri, Krishna Chaitanya has explained and shown to us the Whole Object. And if we resolve that we are simply to follow Him, we shall then be called higher theists. That theism cannot be restricted and found in a particular aspect only, just as we find in this world. If we can get rid of all our mental speculations, we would be relieved of this mundane conception of the universe with the help of the medium of Transcendental Words. If we confound them with similar words of the mundane lexicon we would be erring; because we cannot at one and the same time use

All-pervading Transcendental expressions fully for earthly purposes. The Transcendental Word, Sound, or Concept is identical with that Great Personal Absolute or the Fountain-head.

We would be known to have advanced well in our theistic aspirations for that Fullest Form, if only the awful and majestic attributes other than All-blissfulness or All-ecstatic Beauty were taken out from that One Integer. So when we approach Shri Krishna we find that all sorts of Aspects are fully in Him and we can offer all sorts of confidential services to Him with our transcendental and eternal body. We can offer ourselves with all the closest intimacy to Him in all ways.

We must not think that restricting ourselves in a particular aspect only, would entail a quarrel with some one else dealing with some other school of thought or philosophy or some other religious controversies; there can be little scope for that since our whole-time attention, hundred percent, should be devoted to Him and His Counter-Whole. This is the general outline of the Supreme Lord Shri Krishna Chaitanya's Teachings.

2

Lord Krishna Chaitanya is the combined Personality of the predominating and predominated Moieties of the Absolute. We, individual souls, are endowed with a mixed aptitude. Our consciousness possesses a two-fold potentiality. It takes cognisance of the material categories. It is open to the influence of the spiritual as distinguished from the mundane. Lord Chaitanya is our only support and the source of our animation. He is the only Object of our worship. As a matter of fact every activity of ours owes its possibility and existence to His initiative and works as a corollary of His activities. Lord Chaitanya displays the pastime of seeking Himself. All through His Manifestation He is found most anxiously devoted to the exclusive quest of the Absolute Godhead, His predominating Moiety, viz., Krishna. We, His eternal proteges, are conditioned to follow His lead in this matter. If we do so we shall be doing the right thing. By doing so we would obtain the knowledge of the realm of the Absolute. We would no longer have to remain penned within the narrow material scope of three dimensions. But we are hampered by our mixed

aptitude. We have the option of meddling with the material as well as the

spiritual. As soon as we indulge this mixed aptitude by mistaking it to be our real function we are obstructed by the process. We find ourselves forth-with subjected more or less to the handicaps of insurmountable disqualifications. These disqualifications have been analysed and classified into four groups. They are liabilities to (1) blunder, (2) inadvertence, (3) deception and (4) grossness of the senses. These are very serious defects. They make it impossible for us to obtain even a glimpse of the transcendental. Hence there arises the imperative necessity of seeking the help of those who are free from those defects.

Our present sense-function does not give us any knowledge of the whole Truth. On the contrary, it always keeps us away from the Full, the Eternal, the Blissful. We are prevented from all access to uninterrupted existence, uninterrupted knowledge and uninterrupted bliss. These constitute the Reality to be gained by the exercise of our present facilities. We obtain instead the so-called knowledge of the things of this world. We perceive only matter. We can imagine the condition of material negation. But, neither of these is the Reality proper. We cannot avoid the consideration of distinctions. But it is not possible to entertain any proposition regarding distinctive entities except under the operation of the four-fold defects mentioned above. It is, however, incumbent on us to try to be perfectly free from those defects. The method based on sense-experience is useless for this end. It can never free us from those defects.

Those who live on the resources of the mind express themselves in language. The vocabulary used by them is more or less defective and mutually conflicting. The experience of the moment is different from true experience. We try to gain admission in the realm of true experience. We desire to make progress in such experience. It is our purpose thereby to gain the love of the Real Entity. This is the supreme Goal.

We are now interested in the acquisition of all kinds of worldly facilities. We find it useful to study those sciences that deal with objects that we wish to acquire. But we need not remain confined to such investigation. We are fit to be attracted also by the science of super-mundane reality. We are attracted by One Who is Existence, Knowledge and Bliss. He attracts us in different degrees. He has given us the fitness to be attracted in different measures. We are subject to His attraction. We can endeavour to attain to realisation of the science of reality to the extent of

His attraction. There are many persons who are not exclusively engrossed in the acquisition of worldly facilities. Many wish to progress on the direction of the supreme function, the supreme facility, the supreme object of desire, the supreme position which frees us from all illusion. Different persons try to do so in different degrees. The language of a person is affected by the progress that he makes. It progresses towards the spiritual realm in the proportion of his advance. Such a person can respond to questions regarding the supreme goal in the proper spirit.

Persons who are possessed of mixed aptitude are always subject to the fourfold defects. Such is the condition of all those persons who set store by worldly facility. The quest after Krishna is free from the fourfold defects. Persons with the mixed aptitude can know nothing of such quest. We also know this. But we nevertheless cherish the inclination to approach them. We want to be enlightened in our quest of the Truth by the positive as well as negative method. We had sought this contact with the spiritually inclined as we know that we shall be gainers by such contact. Such contact helps in our quest of Krishna which is based on the analytic and synthetic methods. It is our greatest desire to succeed in the quest.

We know that such procedure has also its difficulties. The mixed aptitude is really opposed to the quest of the truth. It is opposed to absolute emancipation, to the supreme function, the supreme need and the supreme goal. Its nature as well as its language is equally opposed to the quest of the Truth. They are bound to try to baffle our purpose. We know this. We also knew that all this notwithstanding, there is no objection to seek contact with an entity that is so hostile to our purpose. He intended to accept that portion from it which is our due.

There are non-spiritual Puranas, non-spiritual Pancharatras and non-spiritual philosophical systems and non-spiritual Darshana Shastras. All these are full of varieties of injunctions in the midst of narrative of useful and harmful activities. But they also contain much instruction for the propagation of real good and suppression of evil. The great sages of old times also studied those works. They were not thereby prevented from attaining the object of their desire. We have felt assured by the knowledge of this fact.

Our purpose is to search for Krishna. We have to consider in this connection two subjects, viz., (1) 'Krishna' and (2) 'His Search'.

The word 'Krishna' has an ordinary meaning which is intelligible to all of us. This meaning is supported by History and the conditioned intellect of man. This meaning leaves us ignorant of the Truth. We shall not accept this meaning. On the contrary we shall know the real, indivisible Truth Himself. There is a meaning which can enlighten us regarding the Truth. The ordinary meaning of the word 'Krishna' is an entity which is different from Krishna. It is something that is enveloped by the deluding energy of Krishna. It is an object which is comprehensible to the other gross senses besides the ear. It is a product of our sensuous perception. We shall not defile the word Krishna by accepting this meaning.

All the different languages derived from Brahmi, Kharausti, Shanki and Puskarasadi, etc. are the sources of the knowledge which men have gained through the senses of these words. They are guided by the secondary meaning. They are more or less indifferent to the primary meaning of those words. Such desire to attain any visible object of this world by means of such words should be considered as opposed to the supreme goal. There are different words in the different languages to signify the real Truth. These words are the products of intellectual speculation. They point to the Truth. But all those terms are subject to knowledge gained through the senses. Therefore they are entities limited by three dimensions. None of those terms can attain to the level of the transcendental Entity.

The word 'Krishna' points to the real Truth. The real Truth is not identical with the secondary meaning of Himself. The word Krishna is not used to convey any allegorical sense. The word 'Krishna' uttered by the soul desirous of the supreme goal cannot accommodate the meaning that is productive of ignorance. The meaning of words is narrowed by the eye, the nose, the tongue, the skin and the mind. This narrow meaning expresses other than Brahman (the great undefined nourishing principle), Paramatma (the supreme Soul) or Bhagavan the supreme Person possessed of all power). The word 'Krishna' points to no such narrow meaning. Such words as !Adhokshaja' (transcendental), Aprakrita (non-mundane) and Atindriya (super-sensuous) etc., are the products of negative speculation. By their means it is possible to draw a

picture that exists only in the imagination of man. Such performances are different from the real Truth. They retain the power of producing ignorance, which makes them different from the Truth. The adulterated quality of physical space affects such words. They are hereby separated from the real Entity. They contribute to the elaboration of that Entity by the conceptions of the relative and the numerical. The Brihadaranyaka speaks of addition, subtraction, multiplication and division of the complete whole. But those processes do not destroy the unity of the whole.

All diversity exists by the divisions of object and subject. Mental speculation is based on preference for absence of all distinction. Mental speculation fulfils its purpose by this distinctive achievement. There is no possibility of the elimination of the triple limiting envelope by its means. The truth of the Divinity has His existence in the indivisible cognitive principle. Therefore He does not obstruct the enlightening process of words. The modes of investigation represented by the schools that worship Rudra and Brahma respectively, express a gross kind of difference from the mode of the Vaishnavas. Such procedure is obstructive of indivisible knowledge. It is necessary to consider these speculations with thoroughness and with a dispassionate mind. If we do not do so there will arise a variety of obstacles, in regard to object of meditation, the meditator and the process of meditation. It is necessary to try to remove these obstacles. It is necessary to get rid of them permanently. It is not reasonable to depend on eclipsed knowledge for the purpose of temporary relief. The sun moves in its course in space in due order of time. If the sun is worshipped the object of our worship is an obstacle to our indivisible knowledge. It is not possible to acquaint a person with the nature of the word 'Krishna' by means of language that is conditioned by the triple quality of the phenomenal world. The Name Krishna is identical with the Possessor of the Name, the Word Krishna is identical with the object expressed by the same. Yet the two are also inconceivably distinct from one another. It is necessary to be able to realise the true nature of this inconceivable simultaneous difference and non-difference. Till we are in a position to realise it, our weak speculation can never enable us to understand the distinctiveness of the inconceivable.

The word 'quest' signifies a movement which finally merges into the significance of progressive realisation. Till then the object of 'quest' is

allowed to drift away on the tide of unchecked imagination. It does not become available for the practice of the process of real quest. It is necessary for attaining such apprehension that the seeker of the Truth feels himself under His protection. When this is so the process of quest no longer goes astray from indivisible knowledge who is Vasudeva. Then also the process of quest loses its difference from the activity of realisation. The process of quest involves the clear apprehension of relationship with the object of search. It is this which in the subsequent stage becomes known as Bhakti of the stage of endeavour. It is Bhakti which supplies us with the clue to the love of Hari. **Love of Hari is the complete, constant and exclusive activity of realisation.** Love of Hari is realised as the one thing needful.

There are many obstacles in the way of the search of the Truth. Those obstacles serve to eclipse the real nature of the seeker of the Truth, of the search, and of the object of search. It is the enlightening potency of words which alone is able to destroy all those obstacles. Therefore it is only when the ephemeral manifestaion of the deluding potency of words is resolved into their enlightening function that it does not allow the individual soul to become severed from the indivisible knowledge, the supremely true Entity. It also does not promote the perversion of the oneness of the cognitive principle. On the contrary it tears up by the root the blunder of the speculative theory of undifferentiated cognition. Shri Chaitanyaadeva is this oneness of the subject and object of the indivisible knowledge. Nityananda is the manifestation of this oneness. He is the manifesting aspect of the indivisible knowledge Himslef. These two are like the Sun and the Moon. They reveal the cognitive potency of the spiritual soul. Bhakti bestows the quality of oneness and love of Krishna. These two potencies of bestowing oneness and producing the pleasure of the indivisible knowledge are located in Shri Chaitanya.

In this world we construct various structures by means of our cognitive and active sense-organs. Among these sense-organs the organ of speech is the parent of the hearing of sound. The organ of speech may not be wholly estblished in the line of the heard transcendental Sound. In such a case there will appear conflict with the heard Divine Sound, which leads astray the other four senses. This is to be distinguished from words free from all limitation which remove the obstructive filth that blocks the path of the auricular cavity. It dissipates the limited perceptual word. By

such operation the path of transcendental hearing is not prejudicially affected. There is a ten-fold process of rectifying the defects of the physical body produced by semen in the mother's womb. This satisfies the speculative function of the mind. By such purificatory process our sensuous knowledge is enriched. It may produce indifference to indivisible transcendental knowledge. In such a case it mistakes entities possessing relationship with Godhead for things of this phenomenal world. Under such misapprehension it may renounce such entities by the deluding power of the real entity leading them away from the Truth and making them place more reliance upon the non-spiritual reflection of the realm of true cognition.

In the demonstration of teaching, there are two parties viz., the 'teacher' and the 'taught'. We find a reciprocal relation between the aforesaid two. The position of the taught has a special significance in that he has to pay his attention to the words and observe the deeds of the teacher as well as perceive the true goal of his attempts. If he is found to be negligent to receive anything from the teacher, he will simply miss the real hearings of the taught. His function as a recipient would vary according to the nature, capacity and degree of wholehearted attention. When his nature is under consideration we find that he must own himself as a follower of an elevationist or a Salvationist or a devotee. By availing himself of the teachings he is expected to make up for his inadequacies by rectifying his wrong notions and assimilating the essence of the knowledge he is going to receive. He can regulate his mentality by any addition to or deduction from his store of intuition.

The teachings of a teacher are, therefore, meant for enriching, regulating and inviting the impulse of reception of the taught in order to enable the latter to make further progress. If he has an irreverent mood, he will prove himself to be a callous and non-susceptible agent. If he proves himself quite worthy of receiving the teachings and enriching himself, he would be deemed fit for undertaking further mental training. But some amount of diffidence may hamper him in his dutiful advance.

The theme of teaching has different phases. The teaching that merely elevates the mental power of the audience will no doubt differ from that which seeks to lift us above the phenomenal existence by the process of meditation and shakes off the three mundane positions of the observer,

observation and observed. The devotional teaching need not follow⁷ any of the two methods that have victimised both elevationists and Salvationists. So the teachings of a devotee should neither help any aspiration of these two classes nor advocate their cause. Devotional teaching has already disclosed the fact that any knowledge secured from finite objects could not possibly lead to the Absolute position in a realm where no temporal phenomena are seen to be working. Such dealing with the existence of a field of fourth to infinite demensions should not be restricted to be brought under ultramundane speculations. Devotional teaching never subscribes to the policy of altruistic misapprehension for living peacefully in a plane of shifting phenomena. The devotional method does not, however, deviate at all from altruism when it shows a transcendental temperament of the cognisance of the Absolute. The altruistic views of pedants of the atheistic school cannot protect the futile predicament of intra-sentient beings who are very busy to show their predominating influence over devotional thought. Devotional teaching should never confine its theme to the restricted horizon of elevationists and so-called transcendentalists who are ambitious to restrict their activities in every way by annihilating their egoistic intra-mundane attempts.

As regards the position of a true teacher we have observed that he is never expected to be the possessor of mere mental speculations concerned with phenomena or noumena. The teacher should be unprejudiced and should not be challenged for any seeming fault of his in thought, word or deed. The teacher of some particular department of phenomena or noumena should never be recognised as participating in any teaching of transcendental observation. The unprejudiced nature of a true preceptor who has no other function but to remain eternally under the banner of the Absolute is to impart the ever-existing unshaky position of the Absolute Knowledge enriched with Ever-Blissful enthusiasm.

The All-Blissful Ever-Existing Absolute has emanated the rays of knowledge which can disclose the true transcendental position of the Fountain-head. So the taught should invoke Him to delegate such power to him in order to enable his progressive march in the region of the Absolute Personality where the significance of the First Person has preponderance over the transcendental manifestations of Infinitude. The Fountain-head of Infinitude, the Fountain-head of Infinite Wealths, viz.,

All-Majesty, All-Prowess, All-Goodness, All-Beauty, All-Knowledge and All-Dissociations with flesh and mind, grants the prayers of different actors on this stage of the world who take initiative in the temporal region of space and time. The personality of Godhead has awarded full facility to them in their sojourn of limited knowledge in proportion to their amount of knowledge, eligibility and praying capacity. When we turn to the various activities of seekers of different limited treasures, we observe that those prayer-mongers who want to dove-tail themselves with the object of their prayer are also endowed in proportion to their capacity for enabling them to discover such partial manifestation of the Personal Absolute. So our much-coveted treasures will store for us our respective goals in proportion to our acquisitions. But a true devotee is not satisfied with having the boons from an empiricist whose impoverished knowledge is found to seek for the satisfaction of personal selfish wants merely. And those who are content to pose their location in Infinity are found to enervate themselves in a frenzied mood, while a devotee is always found to disapprove of their intoxicated demeanour in engaging themselves in the futile chase of temporal soap-bubbles. So we do not find any frenzied disposition in a devotee like that in an elevationist or a Salvationist.

The essential devotional activities of an unalloyed soul become entirely nugatory in the mentalities of atheists and are often enshrouded with the intellectual activities of agnostics and sceptics, as the latter are always found to hinge their flexibilities of speculation on their imperfect and restricted sensuous knowledge only. A true devotee can be able to see easily the alloyed activities of the so-called knowledge which passes by the name of nescience helping its victims in their march towards a fabricated manifestation of a temporal plane known as 'paradise.' This may be termed the second group where the frenzied ignorance of the aforesaid group is eliminated. Next when we come to examine the third group who are trying to dismiss all intra- mundane thoughts, they are seen as located in a peculiarly hallucinating non-manifestative sphere of their self and we may ^ undoubtedly say that this is a self-deception tantamount to an Alnascarian disposition. The owner of the astral and physical bodies has been, by the abuse of his free-will obliged to remain in a sleeping condition when he has delegated his powers, during his conspicuous activities in the mundane world, to the two different covers which claim to be owned by him.

A true devotee never submits to any high-sounding reasonings of elevationists or Salvationists when he is truly realising his own self as a conciliatory ancillary fragment of a particular manifesting Energy, the position of which is on the geometrical line between the mundane phenomena and the transcendental manifestations. So a devotee is not expected to indulge in the method of the so-called speculative philosophers of the world. The oft-disfigured sublime views and the eternal theme of the Vedanta do not go to prove any hallucinative imposition of different sexological questions to be associated with the Ever-Existing Blissful knowledge. No variety of the knowledge of Finitude must intoxicate and cripple the transcendental march of the presumptuous owner of this world of three dimensions.

Whenever any inclination is observed in a sojourner for a conception of the Absolute, these sexological question check his activities, but when his activities are scrutinised they are found to be in a particular chamber of a neuter aspect or a male or female aspect of that Object. The Personality the Absolute Ecstatic Knowledge can only be had if the true discernment of the real self shakes off by his free will all finite temporal conceptions.

Being fully empowered through the mercy of the All-Blissful, the owner of all intra-mundane speculations can easily shake off the chains of the habit of measuring transformable things. **An unalloyed soul only can get rid of his deluding conceptions of physico-mental shields.** The eternal devotee is emancipated from non-realistic ideas by the causeless help of the Absolute, or in other words, is set free by his love for the latter. No clutches or prisoner's restrictions should be imposed on him like those that are necessary to be put on elevationists and Salvationists. He has now got the unconditional mercy from the Supreme Fountain-head and he need not be compelled to be classed as a prisoner of the physico-mental.

So Shri Krishna Chaitanya has disclosed the Transcendental Manifestation which can be approached only by a theist who is confident of his realisation of the Ever-Existing Ecstatic Absolute Transcendent, as he has absolutely no reliance on the seeming activities of a temporal mundane observer, observation and observed. The theist can then approach Shri Krishna as Aijuna did when the latter played his part in the

great Mahabharata War. The elevationist and Salvationist warriors had been combating with their physical and mental powers in order to predominate over each other. But the Song of Shri Krishna relieved them from all such gross and subtle undertakings. The War of the Mahabharata has shown us the contending positions of physical and mental heroes busily engaged in this region of mundane speculations. The Mah^harata has disclosed the fact of different positions of elevationists and Salvationists, viz., their positions, deeds, and their final goals.

We have got the true comparative idea in the literary expression of the word "Excellent" i.e., one who has excelled all the rest of the members generally of his community. There can be no question when the final result is designated by the word "excellent". We need not again put that to a controversy. A transcendental harmonising plane would tell us, through transcendental Sounds, that the manifestations in the regions of three dimensions are not to be confused with those in the Mainfestive Region of Shri Vaikuntha which in the preamble cannot welcome any challenge of an empiricist when the region itself is endowed with spirit and not with deformed and mutable matter. So, as devotees we have no discussion with an empiricist or a challenger in a mundane measurement, and the position of a devotee need not, therefore, be degraded to the position of an elevationist or a Salvationist.

When we finish the perusal of the Mahabharata which includes the "Mokshadharma", "Sanatsujatiyam" and the "Bhagavat Gita", we can safely be entrusted with dealing with the transcendental book which is revered by both Bhagavatas and Sattwata Pancharatrikas. The best scripture of the Bhagavatas (devotees) is the Bhagavatam which is a narrative offered by Shri Suta Goswami to Shri Shaunaka and a legion of sages who sat for such a valuable teaching in Naimisaranya. The present Book of Shrimad Bhagavatam has incorporated all true Pancharatrika views and is known as the true commentary of the Aphorisms of Badarayana that go on to show the connecting link and consistency of apparently conflicting Mantras of the Vedas.

The physical aspect of the Vedas would lead people to base their exploits upon the Physicomental endowments of the Vedas but not upon the permanent and unalloyed knowledge of the Absolute. In order to give

men relief from the clutches of physico-mental exploiters some impersonalists have jumped into the pacification of mundane meddlings which the Bhagavatam does not advocate. We see therefore that Bhagavatas incorporate all Pancharatrikas.

The Supreme Lord Shri Krishna Chaitanya has encouraged His followers to learn Bhagavatam in an unalloyed mood. Though the Excellent Teachings of the full Manifested Transcendent Absolute have been narrated through the medium of words, still a devotee may often engage himself in the outward manifestations which might be dissuading agents for entangling him in the temporal world. 'So the seeming realisation of Archa (Transcendental Image) of the Iconographised Transcendentalism need not betray a real 'sadhaka'; nor should the symbolised Transcendental words bring the same into a controversial position.

The most important and crucial point of the Shruti has been ignored by Impersonalists. So they could not make any progress when they empirically perused and interpreted the Mantras of the Vedas. The Super-Excellent Teacher by His Super-Excellent Teachings has given the best and greatest facilities to His disciples who will, in no time, turn out or be serving Agents of the Super-Excellent, Transcendental Teacher, Who is Himself identical with the concept of the Supreme Godhead. By the word "Super-Excellent" the graduation in the Transcendental Region has been found to reach the climax.

In the conversations of Ramananda and the Supreme Lord, we find the Predominated Aspect of the Transcendental Absolute was giving replies to the interrogatories of the Supreme Lord. The true comparative studies of the different positions of devotees could only be made by submitting unconditionally our ownership of intellectual and physical store to the very Fountain-head. We shall then be classed as occupying different stages of devotion. We shall then find that the song of Shri Krishna *Ye yatha Mam Prapadyante** (Gita 4.11), could not be mutilated by our mundane speculationists in their degraded unethical views of approaching Him We are told of five different Rasas by the erudite professors of Aesthetics in our perusal of Transcendental literature by our spiritual senses which have no ambition whatsoever to meddle with mundane reciprocal situations. The Transcendental Supreme Fountain-head of Absolute Knowledge—Shri Krishna Chaitanya has disclosed the

different moods of predominating “Rasamaya” and Predominated “Rasikas”. So the Transcendental Super-Excellence of His Teachings would never be available to mundane sages or impersonalists until they absolutely submit to the ending exhortation of the Supreme Lord Shri Krishna in the Gita. (G. 18.66)

In courting, therefore, the Love of Shri Krishna Chaitanya we must not be busy with equipping ourselves with troublesome acquisitions of imperfect manifestations, but simply undergo an operation to remove our cataract by the beneficial spike of all His good Teachings. We need not be troubling ourselves with the physical enquiries in order to enable ourselves to indulge in Anthropomorphism or to have recourse to Apotheosis. The unconditional surrender to Shri Krishna or Shri Krishna Chaitanya and to His true followers would dehver us from being plunged into the functioning of our handicapped organs of senses and enable us to scrutinise the aspects of the different subjects of our knowledge. As true and sincere devotees our spiritual culture would never allow us to indulge in our mental activities as we do in Economics, History, Geography, Chemistry, Physics, Iconography, Archaeology, Chiromancy and Palmistry, different branches of the Vedas, altruism, utilitarianism and other allied subjects. If we take any one or the whole group of the above subjects for examining Shri Krishna Chaitanya, all our labour would be fruitless and take us not an inch nearer to the supreme Lord. **It is Transcendental Rasa which alone will enable our Transcendental finite ego to approach the Transcendental Blissful Infinite.**

We should be ready to receive the Transcendental Sounds instead of the mundane sounds that are found in the Lexicons. Ordinary sound is examined by the other senses also. We reserve the right of examining every mundane sound that enters our ears with the aid of the four other senses. If the latter do not admit its validity, it is summarily rejected. These senses are not fit to scrutinize the validity of Transcendental Sounds. Our previous experience will show which sounds should be examined. If they aim at anything of this world, we should have every opportunity of examining them by our other senses. Our previous experience will decide whether they are to be welcomed.

But when the Transcendental Sound makes His appearance, we must not put ourselves into the challenging mood and suppose that there is

any other face. The two sounds are quite distinct from one another. The mundane sound is meant for entities which have figure, odour, taste, etc. Heat, for example can be perceived by the sound produced. But it is the seeming feature which need not tally with the actual substratum. So, there is a distinct difference between the two sounds.

All Transcendental Sounds go to show One Object, the Absolute. Wherever there is any deviation, that is liable to vanish. Absolute Sound has got His peculiar phase and should be welcomed at all costs. We are vitally interested in that thing. The very description of Transcendental Sound will tell us that the Sound is identical with the Object, Qualities and Activities and is entirely distinct from Mundane sounds and that the Transcendental Sound is equipped with all cogent potencies that will regulate all other senses.

Mundane sound is invigorating to the senses and enables us to come in contact with the world. When our attempt is for the Absolute, we run no risk. When we want the sound to come to us, we ignore the Absolute, we do not receive the Transcendental Sound. The Transcendental Sound is strictly restricted to the Thing. So, the Absolute is to be determined when we determine our-self. Any distorted view will not allow us to approach the Absolute.

First of all, we should examine our self. If we think we are mind and the external body, the Transcendental Sound will have no effect on us. It would be a mundane sound. The sound himself would tell us that the external body is a garment of the inner astral body and both of them are the two wrappers of the soul who, in his dormant condition, incorporates these two which do not determine his own real nature. **The external body is perishable; the internal body is transformable.** Our mind in the morning is different from our mind at noon and so on. It is changed with the rolling of time.

We cannot rely on the mind and our mental speculation. All of us are busy in making our mind control everything relating to ourselves. This does not admit the conception of the Absolute. The mental conceptions are all changeable. The property must not be confounded with the proprietor. Our external body is our property. It is perishable and there is no certainty of its retention. In Egypt, the body was preserved. The

process was thought necessary for the reawaking of the soul. The materialists see the externality of things. They observe that the combination of material particles produces animation. So, the external is scrutinised by the materialistic sciences.

But the idea propounded by intellectual people is that knowledge is eclipsed and obscured by the interception of ignorance (vivartavada i.e., wrong conception of things which deludes us in regard to the Truth). The background of time and space intercepts our visual range. Chinmatra or perfect knowledge is required in order to know what we are. This view is different from that of the materialists who want to establish all knowledge as identical with the background of our conceptions. One party thinks that the spirit comes out of these things by a process analogous to that of effervescence. The other party holds that knowledge is impeded by the material molecules that form the opaque mass which disturbs and prevents us from examining the entity. This gives rise to the conception of Immanence. There is an inner face in regard to which we are liable to be deluded by the operation of the external face.

In the first place, we shoud undertake to determine the nature of the self. We should know that we are eternal. Had our life been of a few days duration, our prospects would be very dark, indeed. It is the idea of the Semits that this is the only life we have. According to them, the conception of metempsychosis is a hallucilation to dissuade us from the immediate necessity of learning the Absolute Truth.

The empiric truth is to be carefully distinguished from the Absolute. It is analogous to the distinction between the glow - worm and fire or between the mirage and water. The outward feature is not to be trusted. Lime-water outwardly resembles milk. The apparent lace is not identical with the Immanence, the soul or the substratum. In determining the self it is necessary to find our real position. Are we products of material things? Are we the Oversoul? This problem requires to be solved as we shall leave the external body after a time.

When the question of 'Time' is brought forward we find that, we are eternal. When we attend to the problem of 'Knowledge' we find that our mixed ignorance cannot give us any relief. The soul should be blissful. We do not require unpleasant things. The external body and astral body

do not serve our purpose. If they were our sole concern life would be troublesome and we would necessarily be pessimists. There is an optimistic view to oppose pessimism. If both are discarded we would know what we are. It would result in our considering that we are part and parcel of the Absolute liable to foreign invasion. Incorporation with the world requires to be severed for the realisation of our permanent situation.

Shri Krishna Chaitanya has told us that we are part and parcel of the “Tatastha-Shaktr (Marginal Potency) of the Absolute Who has got numerous potencies. These potencies are classifiable into departments. The human soul is situated in an intermediate position as distinct from the Bahiranga-Shakti (External Potency) which is perishable and the Antaranga-Shakti (Internal Potency) which is eternal. The external potency offers the reflected intercepted view of the Activities of the Absolute. This supplements the system of Vishistadvaita (Distinctive Monism) or rather that system is given some additional knowledge by the introduction of the Tatastha-Shakti (Marginal Potency).

We are not substratum. Had we been part and parcel of Godhead there would be no misery. As we are realists we cannot think that we should turn idealist, that we should suppose everything to be simply a deluding feature and that observed objects are nothing but delusions and that we should consider ourselves to be the Over-soul. But it is not so. We are not the substance. We are potency. The position of the jiva is a part of the Tatastha-Shakti (Marginal Potency) that can enjoy, cease to enjoy and go back to his original position. In the devotional mood he can offer his services to the Absolute instead of picking up servants from this world which is the plight of the deceptive brain.

These are but baits and traps and will not lead us to the Absolute. We are not part and parcel of the substantive Entity Godhead but of His Tatastha-Shakti to serve the Absolute. The determination of the self will lead us to that very thing.

can have the opportunity of knowing the fact of transcendence. Inanimate beings are not known as sentient. They are deprived of the function of audition of the transcendental Sounds. We cannot communicate to them all that we are in need of in future. But since we have got a human life, we are in a predicament that allows us to hear through the medium of transcendental Sound a good response to our desire for the best thing that one could crave.

We have experienced finitude in our previous birth and in this life too by our empirical activities. We have come across many things and we have come to the conclusion that we should seek for the best; and, in order to do so, we are called upon to pay sufficient attention to our own acquisition, eternal acquisition; and this is based on the opportunity offered to us.

When we think that we are conditioned souls we always look at the outer side of our existence, that is, the external body we have; and then we come to inspect the inner aspect which we call our astral body; and both these come and go, so that they have no eternal references associated with us. But as our souls are eternal, we cannot consider that the futile external body as well as the internal temporal body are identical with the soul. They are incorporated later on by abuse of our independent will. When we abuse that free will, or when we show our diffidence to serve the Absolute, the Over-soul, we think we are to dominate over Nature and Natural Phenomena. But these things, so to say, have only a temporal level. The eternal self should never be considered as identical with the mind who is but an agent of the soul to meddle temporarily with the external world. We are but part and parcel of the Over-soul, that is, of Paramatma. We are all human souls. We must not become confused by the simile of # breaking of the jar, compared to the material body, and we should not come to the conclusion that we have no other situation but to be identical with the Over-soul. For that is not the case. We are measurable cavities like that of the pot. Simply by the breaking of the external frame, we cannot think that we will be turned immeasurable#

We are decidedly always measurable things. This measurement or the very platform of finitude is quite sufficient for us not to consider ourselves to be the Over-soul. A finitude cannot consider that the very finiteness can ever claim that he is the Infinite. So, Shri Krishna Chaitanya has told

us that in your entity you are no other than Karshnas or Vaishnavas. You have no other eternal function than to serve Shri Krishna.

We require a solution for the various problems of our life. But we are liable to be interrupted and trouble by foreign relations and potential discussions and also to meet different contending ideas and thoughts from outside. So we require Divine instruction for our purpose. We are assured by the song of the Supreme Lord Shri Krishna, "Sarvadharman Parityajya" etc.(Gita 18.66) The essence of this declaration is 'Depend on Me ' "You will not have to repent for such submission. Whatever you have acquired up to this time, leave aside and come up to Me; I will dictate to you what course you should adopt" But lest we should not feel assured by this, and lest we should think that we are going to be deceived by such persuasive dictation and so try to follow some other source of instruction, Shri Krishna has already sung another song to assure us: Ye-apyanyadevata bhaktah yajante etc. (Gita 9.23) The Lord says, "If you take the initiative to suggest a course you are liable to be instructed by such sources which will prove to be ineffective in the long run because I am immanent in the universe and there is no possibility of avoiding Me. I am the source of all existence. I am full of knowledge, I am endowed with infinity of bliss". We can have no better instruction from elsewhere, which can give a more dependable and complete idea of the real goal. The whole thing, the exact entity, could not be realized if we took a course different from what Shri Krishna has dictated. Shri Krishna is the Fountainhead of all energies; all sorts of energies—even the opposite and conflicting energies—are stored in Him. He is "**Akhilarasamrita-moorty**". We have heard His song, "Ye yatha Mam prapadyante (Gita 4.11). We are actuated by the influence of Rasa. We require pleasant sensation. But we should see that our particular predilection is directed to a definite purpose. Shri Krishna is the emporium of everything. In the Gita we are given a clearly marked and exact situation of the human soul and its relation to the phenomenal existence of His Prakriti. We have seen that there are two prakritis **Para** and **Apara**. Jivas are known as Para Prakriti. But Jivas, being infinitesimally small, can come under the clutch of Apara Prakriti—can be overpowered by the deluding potency. Jivas can also dissociate themselves from this undesirable situation. How can this be? We have got the solution as to how to get rid of this shackle in the shloka "Mameva ye prapadyante" etc.(Gita 7.14) By the use of the word "Mam" we see the object is singular—the personality is fixed. The

Lord sings, "I can set you free from the clutches of the present activity of measuring things through the senses. I can show Myself fully to you when there will be no necessity of exercising your senses. I have set the engine of the three 'gunas' for the purpose of entrapping the less intelligent people. But when they listen to My dictation they see they can easily manage to get rid of this trouble by submitting to Me, and Me alone'. There is no other alternative for getting rid of our measuring temperament. We are now equipped with senses which are incapable of leading us to the Truth. We are liable to be deluded by the influence of maya, and maya is but a trap. If we want to avoid that trap, we are to submit to Him unconditionally. So 'Prapatti' is the essential thing which means full submission. We can exercise our senses but such exploits will not do any good to us in the long run unless we submit to Him leaving aside whatever we have acquired up to this time. We are simply to surrender to Him. When we simply depend on Him, He will give us such facilities as will enable us to make quick progress. We are assured that we need not take the empirical course through our senses. Though we have the inclination to acquire knowledge through our senses, our attempts are often frustrated. Our empirical activities often fail to make much progress, for we see that whatever we have acquired by our empiricism calls for more and more additions or subtractions when we pass along the rolling tide of time. We think we have acquired a good deal of knowledge inadequate when we reach the fortieth year. Again if we live for ten years more, we will have to revise our knowledge again. In this way living for any number of years will not serve our purpose, it will not make us wise. We come to the inevitable conclusion that all sorts of empirical knowledge is quite useless for the purpose of gaining the whole truth. We should, therefore, be 'prapanna'. We should simply submit, and that submission should be attended with everything we have acquired. Whatever we have acquired must be given up considering that we will be helped by Him. But if we have no such confidence in Him, we cannot part with our acquired things. We will be making a sad mistake if we conjecture that the Lord, in the long run, may have nothing to confer on us, and that by giving up what we have acquired we will get into trouble. We forget that He is the Absolute. He is the emporium of everything. We need not be doubtful of His assurance that He will never fail us. We have got a free will which we can exercise. But we are not expected to imagine that we are independent. We are bound to accept that we are dependants. If we make a careful enquiry into the nature of phenomenal

objects and sift them, we will fail to get anything which can give us that sort of satisfaction, relief and poise which the Fountain-head of all things can give us. So the Gita tells us that submission to the Supreme Authority, Shri Krishna is the only thing wanted; and by such submission our desired ends will be fully and duly fulfilled. The question is how in spite of the measuring temperament which stands against our purpose that submission is to be effected.

After Sambandha comes Abhidheya which signifies how to reach our coveted place, what course one should adopt for the purpose of achieving our objects. That is Abhideya, and Abhidheyas are a good deal in number. They are classed by some authorities as 64, by some as 9, and by some others as 5. Though there are multifarious courses to adopt by means of which we can love the All-love, the Absolute, these methods are classified into 64 or 9 or 5 divisions. Of the 64 divisions, 5 are the principal ones, and with these five divisions we are to deal. These are: (1) Bhagavata shravana, Bhagavata Kirtana, Bhagavata Smarana, (2) Shri Hari's Anghri- Sevanam, (3) Mathuravasa, (4) Satsanga, company of sadhus and (5) Shri Harinama Samkirtana.

Mathuravasa implies having our eternal abode in Mathura, the holy place where all knowledge is permanent, Shri Harinama Samkirtana is chanting ceaselessly the Transcendental Name Archana is done in 5, 16 and 64 upacharas for which purpose we are given some Archa in the form of Vigraha, (Painting, Figure of Icon) and we have to worship this Archa with some mantras. All material things are spiritualised by the influence of dedication. When we dedicate worldly things to the Object of our worship, we need not think that they have got any material value to be enjoyed by us. All sorts of mundane temporary associations have to be eliminated before anything can be offered to the Object of worship. This is called Bhutashuddhi. The Object of worship being spiritual, spiritual things are to be offered by a spiritual actor through spiritual activity. Material things are not welcome by the spirit and we should not bring any material thing before Him. If we do so, we would be considering Godhead as one of Nature's products, but that is not the case. He should not be considered as an object in the ordinary phenomena. All the objects of worldly phenomena serve our purpose, but **Godhead is not an Object meant to serve us. He is the only Object of adoration, of worship, and all services are to be offered to Him.** We should not demand anything

from Him, even as we obtain cheques or notes which can be cashed at need in our Banks, for our purpose. He is not our servitor. It is we who are His eternal servitors, and we are to offer our service to Him without expectation of getting anything in return. If we demand anything in lieu of our services that would be considered as a bartering deal. **When we go to a bania shop we get some articles for which we pay some price.** That sort of transaction is out of place with the Absolute. With the non- Absolute we can have such transactions; but it is ridiculous to import such transactions in our association with the Absolute. Banik-vritti is not necessary. We should be always offering our services to Him and not receiving any service from Him. We are not to expect Godhead to serve us in any capacity. He need not come to us as worldly parents do. We find that such demands as "Dhanam dehi, rupam dehi, jayam dehi, Yasho dehi etc." are made often by a class of people who style themselves as Shakteyas. Our prayers should not be to that end. We should not pray: "Give us this day our daily bread". We must not expect Godhead to attend to our call. Throughout the whole world we find such wrong ideas. Devotion should be our principal aim and not karma or jnana. There is another injunction in the Sermon on the Mount, "Don't take God's name in vain". Yes, we should not take God's Name for the purpose of gaining some end. If we merely wish to serve Godhead and implore Him to receive our services, that would in no way infringe any such rules as were dictated by Christ. He has forbidden us to take God's Name in vain. That is true. We should not ask Him for anything just as we ask our suppliers to furnish things for our use. We have simply to submit. He is the best judge how to look after us. We do not know how good will come to us. We cannot examine the merits and demerits of things by our present acquisitions. It is not possible. We should always be ready to submit to Him unconditionally. All other ideas except this are not regarded as Bhakti by true religionists. In the Gita we find three divisions. The first six Chapters are for karmins, the last six Chapters are for Jnanins and the intermediate six Chapters are for bhaktas. So the middle portion is the principal part of the book. The Karmakanda and Jndnakdnda are not the real essence of the book, they are but its accessory paraphernalia and not its heart. So bhakti or devotion to Godhead should be the principal object of all religions. Bhakti should be considered as nitya, that is permanent and constant. "The Supreme Lord is unconquerable." Our strenuous efforts or empirical knowledge cannot give us the facility of bringing Him within our sense-perception. The

devotees have no faith in either of these processes, yet that can, by their devotion, manage to accommodate Him within their hearts. We are to throw off all exertions for acquiring knowledge, and leave aside all our explorations of knowledge. We should not mind giving up all that is not wanted. We need not pose ourselves as intellectual giants. But we should always be energetic in our devotional purpose. We are not to have any confidence in the two systems of karma and jnana, or accept the results derived by these two methods. We should be devotees. Aural reception should be sufficient for our purpose. We should hear from the lips of the adepts who are constantly busy in offering their services to the Absolute. They have the power to guide us into channels leading to the Love of the All-Love.

The Absolute is ever ready to receive His servitors, and His servitors have no other engagement but to serve Him. Devotees do not think that they have any other course to be adopted. They need not have any other engagements. They are always engaged in pleasing their Master. There cannot be any difference of interest between the Master and His servitor, nor does it happen that when the Master is wanting one thing the servitor is supplying another thing. Whatever is wanted by the Master that should be supplied by the servitor, that constitutes real service. We should always be ready to serve according to the whims and predilections of the Master. This is devotion. It is not for us to offer to the Master anything according to our own taste, which may not have His approval. He is the Fountainhead of all potency. He is the Predominating Agent and we are the predominated agents. We have no other duty but to attend to the wishes of the Master. Our duty should be to serve Him as a devoted spouse and not as husband. The Master should not be the spouse. The devotion to a single wife such as we find in society is not to be applied always to the Transcendental. Sri Ramachandra has been restricted to one wife, whereas in the case of Shri Krishna there are millions of Gopis; but this Love is on a Transcendental plane where Shri Krishna, the Supreme Autocrat rules over all souls. We need not restrict Him. He is the Proprietor of everything and everything is within His range. We need not put Him under the clutch of restriction as if He is Nature's product and not Nature one of His products. We should always abide by the rules of civic discipline otherwise some restlessness or disturbance may arise in society. We are to remember such maxims as, "Do unto others what you wish others to do unto you" in the transactions with our friends. But the

case is different in our relation to the Absolute. The Absolute lays claim to everything as Proprietor and therefore all properties are meant for His service only and not for the service of any one else. Since we are dependants, we should be restricted in every way, but we need not for this reason try to put restrictions on the Master. We have got some independence, but that independence should not be indulged in such a way as to restrict the Master. We are allowed some definite things for our purpose, whereas He has sway over all. So we must not think of Him as we do about His created beings. When the Absolute wants something, we are morally bound to offer our services to Him and to attend to His needs. If He thinks that He is the Husband, all should be His wives. The soul should attire her body according to the taste of her Husband; she should apparel herself in such a way as to please her Master. We are not to think that Godhead should be a predominated agent to serve our purpose. We cannot lord it over Him. We are not allowed to do so. We are incapable of doing so. Being infinitesimally small, we have not the power to have Him as our dependent. We ought not to think that He should be our parent and serve us, as we find our worldly parents doing from the beginning of our lives. We should serve and worship Bala Krishna, Child Krishna, as His parents. "I need not go through the Vedas, I need not read the dharmashastras and Mahabharata for the amelioration of my troubles. Let persons who are too much afraid of worldly troubles read Vedas and so on. I am not at all afraid of all these. I do not think that the pessimistic trend of my mind should engage me in reading these, books. These are lifeless transactions. I want a living thing. I see that Nanda, as father, has got the privilege of nurturing and fostering Child Krishna from the very beginning. So it is better for me that I should have Nanda as my preceptor instead of all these Shastras." The Child Krishna is found to be crawling in the corridor of Nanda's house. I am also going to worship Him as His parent servitor. Therefore the parent servitor should be my preceptor. I should not ask Him to be my friend, but instead, I should befriend Him, i.e, I should render my services to Him as a friend. I should also like to be termed as His confidential friend and not a reverential friend. Flatterers are used to flattering their masters posing themselves as friends. I should not be His flattering friend. I should like to be His confidential friend. I won't hesitate to offer Him any food which I have already tasted before to see whether it is relishable or not. If I find the food to be nice, then only shall I place it before the Supreme Lord. Whereas, our ^ reverential friend would not allow such conduct which is

quite contrary to ideas of the reverential worshippers of the Lord. Even Shri Ramanuja followed the rules of reverential worship. But Shri Krishna Chaitanya has told us that we should be His confidential friends instead of posing ourselves as friends in a reverential mood. The reverential mood puts a sort of screen before us. Shanta-rati is the natural mood. The Absolute has the right of receiving the different services rendered by His servitors. The Lord says, 'He is ever ready to receive service from His servitors in whatever manner it is offered'.

Ordinary people do not understand what religion is. Most people injure the cause of service, excepting the school of Devotion. Jnanins want to merge in the Personality of Godhead. Buddhists think that they can get rid of all miseries by annihilating themselves. Henotheists think that they will, in the long run, reach a state where there is no manifestive or designative feature. Devotees call such people non-devotees, atheists, sceptics etc. There are Karmins or Karmavirs who are capable of doing many things. They declare they have got a definite object for which they work. Otherwise they would be called frantic or mad people. They are all wage-earners or contractors, and do their work in order to get something in return. Agnostics on the other hand do not trouble themselves with such things; they want to lose themselves, they want to commit suicide. These people are not devotees. The idea of a devotee is quite different from the ordinary idea of men in general. The devotional school is always looking after the interest of the Absolute. They do not class themselves as Karmakandins or Jnanakandins—they do not join these two parties. They are quite different.

We all should aspire to be Mathura people. We should have a proper conception of spiritual Mathura instead of the mundane Mathura which is the place of enjoyment of people with very low aspirations. Our Sahajiya brothers think that they can have access to Mathura by paying the railway fare. It is by surrendering ourselves to the Preceptor's Feet that we can have an abode in Mathura. Otherwise we cannot get an entrance into the transcendental region. We should approach the Guru who will confer on us the eight things i.e., Name, Mantra, etc. The Name is the Transcendental Sound and Mantras are incantations. The Name is identical with the Namee. The Mantra is required in order to reach that situation in which the Name can be properly chanted. The son of Shachi is the Supreme Lord Himself. Damodar Swarup is the head of the

Gaudiyas who are the transcendental servitors of Shri Krishna Chaitanya. Rupa and Sanatana were sent to Mathura by Shri Krishna Chaitanya to diffuse transcendental knowledge there. There are several Puris which can give salvation and among them Mathura is the most supreme. Gosthavati signifies the place where Shri Krishna was feeding His cows. (The sound "Go" has various meanings such as - Knowledge, the senses, the animal cow, etc.). Another holy spot is Radhakunda is a tank where Shri Krishna got rid of the sin He had incurred by killing a cow named Aristanemi. He killed Aristotelianism or the rationalistic process of reasoning of this imperfect world. When Krishna wanted to join hands with Radhika, Aristanemi came forward to disturb Him, because Radhika was thought by many people to be the wife of a milkman named Abhimanyu. This Aristanemi was the incarnation of mundane knowledge, and Krishna killed him, for that act He expiated by taking a dip in the Radhakunda. This kunda is the mental speculation of Radha. The eternal land of our abode should be Radhakunda. By the border of Radhakunda we should have our groves. There are millions of groves on the banks of Radhakunda.

This world is a perverted reflection of the original which is our real home. Instead of passing our time here, we want to go back to our eternal Abode. We are now very busily engaged in pursuing pleasant sensations gained by our senses from the Phenomenal objects. We should make it a point to eradicate the root cause which has brought us to this world of delusion, apparent pleasures, miseries and troubles. The mind is the root of all evils and the root of all pleasure-seeking inclinations. So the mind should be subjugated first i.e, it should not be allowed to take initiative in anything. Ordinarily the mind controls our senses and the soul is lying in a dormant condition. The soul has delegated its power of transacting with the external world to the mind, and the mind has five ministers to help in the administration of the phenomenal world. But the mind is a not dutiful agent of the soul. It always tries to injure the interest of the soul. The soul has come down here and, while doing so, it has incorporated two envelopes, one subtle and the other gross. Consequently the soul is now in a drowsy condition. It cannot exactly compel the mind to look after its interest. At this crisis, the ever- merciful Lord Shri Krishna sends His messengers with the Transcendental Sound. This Transcendental Sound is to be received through the ears. The Transcendental Sound is meant to regulate the five senses which are engaged in a wrong way to foster

the cause of the mind and to injure the cause of the eternal soul. So aural reception is the first thing we should seek from the Agent, the deputed Messenger from the transcendental plane. The transcendental Sound is transmitted through the lips of the Messenger in the shape of a Mantra and in the shape of the Name. The very Name of the Transcendent can regulate the senses. "Go on chanting the Name, constantly repeat the Transcendental Nomenclature and you will find that energy is being injected into you. But this Name should come to you from a good source, from a transcendental source, and not from any mundane source. The Name should not be confused with the other sounds of this world. The Transcendental Sound regulates the senses and does not submit to the senses for scrutiny. When the Supreme Lord Shri Chaitanya Deva met Shri Rupa at Allahabad, He first of all transmitted something into the entity of Shri Rupa which empowered him to receive the Transcendental Sounds from Him, and then He imparted those Transcendental Sounds to him with all explanations.

Mantra is the Name in the dative case. The Supreme Lord, being Adhokshaja, does not allow anybody to see Him. But people are impatient to see Him first, and that is a wrong process.

There cannot be more than one Guru. Guru is only one without a second. We should first of all make a searching enquiry throughout the world to single out the proper person from whom we can get the process for our adoption. We should rely on him fully and have our confidence (Shraddha) in him. He will dictate to us what sort of engagement or bhajan we should perform for the welfare of our souls. As a result of this engagement or Bhajanakriya, we will be set free from all sorts of troubles and all our acquisitions and empiric activities will be regulated. That is, all undesirable elements which have crept into our activities will be eliminated. This is called anartha-nivitti. Then comes Nishtha. We should resolve that we will not deviate from our only object which is to serve the Absolute, to be constantly attached to Him. We should have some sort of predilection or taste for our bhajanakriya, the continuity of which should not be disturbed. When we transcend Sadhana-bhakti, we are placed in the Bhava-bhakti region where we will find that 'rati*' is the cardinal point, the principal tiling. When we were passing through Sadhana- bhakti, Shraddha was the index; here, in Bhava-bhakti, rati is the index. Rati has five different aspects, Shanta, dasya, sakhy, vatsalya and madhura.

Rati is the Medulla Oblongata or the substratum which lies between Sadhana-bhakti and bhava-bhakti. Rati is supplied by four different ingredients known as vibhava, anubhava, sattvika and sanchari. Vibhava includes alambana and uddipana. In alambana we find Vishaya and ashraya. There is activity of Vishaya for ashraya and of asharya for Vishaya. The Vishaya is one without a second, but dshrayas there are many. Krishna is the only Vishaya, and Karshnas (devotees) are the ashrayas. Rati is associated with Vishaya and is developed by the influence of uddipana. When we designate ourselves as ashrayas, we have only one Vishaya Who is always eager to confer mercy on us, i.e., assign a proper engagement for us; at the same time we should have the same inclination to have connection with Vishaya. Anubhava is regulated bhava, just following vibhava. Then comes sattvika and sanchari. The former are eight in number and the latter thirty-three in number, Sattvika indicates ecstasy. The ecstatic or enlivened features of Sattvika are displayed, developed and nurtured by the 33 sanchari bhavas. So rati is associated with 4 ingredients vibhava, anubhdva, sattivka and sanchari. When they are mixed up, we find a palatable drink, rasa. Rasa is formed by the composition of these four ingredients with rati. Then we come to premabhakti, where Rasa is indicatory. In bhava-bhakti rati is the cardinal point. The Vishaya and the ashraya both drink this Rasa. We have now come to prayojanatattva. Ashrayas taste Krishna-ray and Krishna tastes Ashraya-rasa. The development of bhava-bhakti leads to premabhakti, and in premabhakti we find Rasa. People need not confuse chit-rasa with jada-rasa. Chit-rasa is tasted in a region where no imperfection can possibly reach. Jada-rasa, such as we find in stories like Nala-damayanti etc., should not be carried to that region. The domain of Rasa is Bhagavata. The book is dedicated to rasikas and bhdvukas and not to anybody else. Krishna-prema is the only prayojana or need. This is the final stage.

There are some people who with their hallucinative ideas think that bhoga should be the final goal, and there are some perverse people who think that tyaga should be the final destination. But these ideals are not congenial for our propagatory work. We are not confined ourselves to the ideas of bhoga or tyaga. Parama-dharma is not temporary religion associated with the retention of temporary things. We must not think that Parama-dharma is on the same line with Itara-dharma. Parama-dharma or Sanatana-dharma is meant for our eternal purpose. Our soul being

eternal, this Sanatana-dharma is to be adopted; but not the pseudo Sanatana-dharma advocated by the karmis and jnanis. So we should be very careful not to accept the agnosticism of the pantheists. We should also be careful not to accept the enjoying mood of the karma-kandis who are very eager to have us as followers of their gluttonous desires. So true devotion should be defined first. In order to do so, the second shloka of the Bhagavata reading “Dharmah projjhitcf has come to us. Projjhita means ‘from which all pretensions have been uprooted’. Persons who have already transcended the mundane regions are known as sadhus, and the religion of the sadhus is inculcated in the Bhagavata. Matasarata is the combination of the five obstacles viz., kama, krodha, lobha, mada and moha. By indulging in these passions we acquire matsarata (jealousy). Sadhus are free from jealousy. Vastava-Vastu means positive Entity. We should have access to the positive Entity and not the negative side of the dreamy representations of the objects. By the reverential study of the Bhagavata the threefold tapas (miseries) viz., adhyatmika, adhidaivika and adhibhoutika, are completely eliminated.

Krishna-prema-rasa should be our desired end. We should be rasikas and bhavukas and never become devoid of Rasa.

4

If you are forgetful about rendering your service to Shri Krishna you will be denied the entire benefit and you will be compelled to walk the stage of this conditioned life. So the true duty of the mind is to associate itself with the Divine through the senses. We are now involved in our passionate senses and these senses are flying in different directions and are not concentrated on One. So true is deviation from the Absolute. By that deviation, we find hundreds of things appearing before us. They tempt us and we engage ourselves in rendering our services to them. When we are assured that the only duty of the soul is to render service to the Over-soul and that the other incorporations are but temporal, we then decide that we should emerge clearly from out of these different engagements of the world that are placed before us. We come to understand that we are part and parcel of the Fountainhead, the Over-Soul, and though we are not the Substance itself we are fractional parts of one of the potencies. We are given to understand that in the

transcendental region no foreign thing should be included and in this world we do not find the unalloyed position of transcendence. We get a mistaken idea when we consider ourselves to be part and parcel of this universe just adjuncts of this phenomenon in which we are now experiencing our conditioned life. We are now, rather enwrapped by the two wrappers; and these two wrappers are made up of matter and obstructing subtlety. So we run the risk of subscribing to the view of identifying ourselves with material phenomena, or, if we are more keen we find that we have got an astral body. We can be drawn to the Absolute from the limited concrete world and we can build up on these purified ideas of matter. So our duty should not be confined to the foreign wrappers associated with the foreign things only—I mean the material body which has got sense and these other equipments—and consider these equipments as meant to move towards abstract ideas from the concrete. But these ideas vary according to our fitness in empirical activity. These changes in phenomena apply to the external and internal bodies but not to the soul.

But we have got our own position in the intermediate land, that is, the land between 'Chit' and 'Achit'; and we call that plane 'Tatastha'. Some human souls are conditioned and some are liberated. Liberation is nothing but going back to the original position, that is offering our services to the Eternal Being, as we are eternal objects. If we want that we should come under the temporal clutch we may do so by enjoying this world which gives us happiness; but the normal condition of this world is full of miseries as all experienced men have observed. That very thing itself is puzzling. Why have we come to this place? It is so because we have exercised our free will to play on a particular level and we have been abusing our free will to turn 'kartas'. In other words, we have taken an initiative to enjoy this world and we have thereby submitted to the trap, or rather to the laws, of karma. We should think that we have had everything at our own risk, and only when we come to know from good counsel that the external body is misused by the association of this world and our internal body is misused by mental speculation or by meddling with these external phenomena, do we realise that our own entity is lying in a dormant condition inside that, and that if the interest of the soul is once generated in us, we will find that service of the Absolute is the eternal function of the soul and the only duty.

In our conditioned life we see here that we have got five different relationships. We trace these five relationships usually among our worldly associates, but some of us think we should extend them to the Divine, and so approach the Over-soul with a definite purpose of our own to please Him, to serve for Him, to render service to Him, that is, to place ourselves before Him, to attend to His eternal necessity and not to attend to our temporal seeming necessity. As elevationists, as karmis, we require that happiness should come to us. As Salvationists we think we should merge into the Absolute so that the fruit is to come to us personally, whereas we always deprive the Over-soul of having our services for Him. We do not give Him any opportunity to love us by our karmakanda or jnanakanda. We do not endow the Absolute with any privileges since we have a strong inclination only to acquire for ourselves something which we think will give us happiness for our sensuous purposes. All these phenomena come to us, and soon as we come in contact with a real sage who can give us a true idea, a thorough idea of the position, we will at once adopt that process and thereby relieve ourselves of all notions of this conditioned life. When we are in need of having the counsel of an entity who is conversant with the thought of Transcendence we seek his protection. Shri Krishna Chaitanya, as Jagadguru, has preached what we require and offered us the protection we require against the frivolity of the senses. "A man who is desirous of having the greatest boon should always utter the Name of the Transcendental Absolute, the Eternal Absolute, the Eternal Knowledge, the Eternal Bliss, the Ecstatic Bliss, the Complete, Who is called Hari." The very word Hari is the Transcendental Sound and this should never be confused with the ordinary conception of Allah, God, Brahman, Paramatma, etc., of different religious persuasions. The dictionaries have given us the connotation of these words and we are conversant with the objects for which the words stand. They limit the same to a brief compass, instead of revealing the fullest aspect of the all-embracing Object of love. So Shri Krishna Chaitanya declared that if we wish to liberate ourselves from these puzzling questions we should first hear from the lips of one who is conversant with transcendentalism the exposition of the Name of Hari. He will be quite eligible to chant the Name of Sri Hari all the twenty-four hours of the day. He can have the privilege of uttering the Name of Hari for all time, if he can claim that he has the lowest and most humble position, instead of proudly proclaiming himself as Brahman, - (Aham Brahmasmi) —and identifying himself with

the All-Pervasive. If it is found that he can endure any amount of trouble that may be offered by some inimical agencies, that he can have the patience to cross all sorts of obstacles placed by everybody, and if he is at the same time found to be in the mood of uttering the Name (the Name being identical with Hari Himself), that uttering of the Name would lead him to consider himself as the humblest of all; and in this predicament he will see clearly the way to Bliss, being set free from all earthly bonds. He will then surely find his way to ignore all non- Absolute things that seem to enrich but really impoverish him.

He should be always considering himself as the lowliest and most infinitesimal, and desist from participating in material activities or in some other mental processes that may be induced by Nature's productions. He should consider himself a non-entity in this mundane world. If he considers that he has something to do with this world and is in need of this world's acquisition in the shape of intelligence or in the shape of some material objects such as land etc., he would be a failure in his transcendental march. But if a devotee knows his position well, he should not aspire to be great in the estimation of all the people in this world. He should simply ignore the opinion, good or bad of other people. He should patiently receive all that comes to him. He might be called a fool or he might be called an incompetent man. Still he should not show any aggressiveness to resist such insinuations. In this manner the soul is called upon to utter the Name of Krishna first. He should hear the Name of Krishna from an unconditioned soul who has no attachment whatsoever to the world. His model would be sufficient to follow and he will then come to know that chanting is possible for the soul all the twenty-four hours of the day without utilizing a single second for any other purpose. If he is found to be impatient, if he is found to be hankering after a position in this mundane world, he would become a defaulter in chanting the Name of Hari, the Transcendental Being.

Krishna or Hari has got no mortal coil to come under worldly assessment as we have. It does not require any labour on our part, for chanting His Name with devotion involves no effort. So we should accept the views of Shri Krishna Chaitanya in our transcendental march, in preference to any other advice. The unalloyed soul should adopt a non-interfering policy both of the mind and of the body ; and if we can thus isolate our position, we will find that we are relieved of all mundane anxieties in the shape of

matter or in the subtle form of intelligence. Leaving aside these, the function of the soul is to take the Name of Krishna, as Krishna is the fullest representation of the Transcendence of the Absolute, of the ever-existing Divine Manifestation, and is All-Knowledge and All-Bliss.

He is Satchidananda, and that Satchidananda will prevail in us on our so welcoming the transcendental Word. If we are sincere He would come into our vision and we would easily discover Him. We must not be thinking that this material world is the full aspect of His manifestation, as our various senses cannot approach Him; our eyes cannot see Him, our nose cannot get the fragrance of His Body, the flowers that we offer cannot reach Him. We cannot relish Mahaprasadam if it has not been accepted by Him. In all that we do we must rely on Him as the Sole Enjoyer of everything and we are His subservients in every way. In the Gita Shri Krishna tells Aijuna this truth in the shloka beginning "Yat karoshi, yadashnasi etc".(Gita 9.27)

As the Transcendental Name of Hari is identical with His Person in every respect, that Name Himself has all the attributes and every-thing connected with Hari; and as all are to be found in the Transcendental Name, we can safely follow in the foot-steps of Shri Krishna Chaitanya. Whatever we desire we get from His Name. No ignorance can be ascribed to Him. He is enriched with all sorts of Rasa. Krishna Himself is full of all senses. He is embellished with all the Rasas required by His associates.

In the manifested world we find a thing which passes by the Name of Rasa, which implies a relishing quality, an object of taste. It is a perishable thing. But Rasa in Krishna is the emporium of all Rasas in which all the five are included. We must not be under the impression that Rasa in Krishna's service is identical with the mundane Rasas which are inadequate and full of deformities. The Scriptures describe that Rasa of Krishna. In the beginning of the Bhagavatam this is what we find: Rasas are drinks which are relished by the soul's eternal senses and these have denominations different from those that are presented to us for a few hours or a few days. This worldly Rasa is not ever-lasting. But the eternal Rasa, which is not allied to ignorance, presents no miserable face, no vanishing signs, like the Rasa of this mundane world, which have limitations imposed on them in order to give us to understand that even if

we should amply rely on this spark here, we can go back to the higher Rasa if we are anxious to be eternal 'Rasikas.' Shri Krishna is 'Rasamaya' and we are to submit our loving service for the purpose of His tasting. We are to approach Him not for our own enjoyment. These senses are really means for such enjoyment as should go to him. We see all sorts of manifestations in Him, and the direction of perverted Rasas should be corrected so as to go back to Him and not merely end with us. We should always place ourselves in a serving mood, we should always welcome the Name of Krishna and bend our speech, thoughts and actions towards His services. On the other hand, if we desire to enjoy the Rasa ourselves through the medium of Krishna, that would simply degrade us to the lowest ditch of selfishness in which we assume the part of enjoyers of something worldly, but we are surely deprived of perfect Rasa. This Rasa in which we usually indulge is never expected to continue, as the components are of a trivial nature.

Whereas Krishna is 'Rasamritamoorti' and if we depend upon that Ocean of eternal Rasa, we can look forward to give Him all facilities to enjoy our spiritual eternal activities. Enjoying Rasa from an appetite of the senses would only lead us to dealings with inanimate or transitory things. When we extract some Rasa from dependent objects then that Rasa can never be our continued companion. That Rasa would simply desert us, and we will have no satisfaction as we will only be tantalising our poor senses. But Shri Krishna is not likely to delude us by allowing us to keep our affinity for something else.

He is a Spiritual Being and not an Achit, insentient. He has not only to enjoy Rasa but He is full of Rasa. And if we want to be in touch with eternal Rasa, we have to become transcendental Rasikas. In case we seek for temporary Rasa we would receive И-rasa, perverted Rasa. Krishna has monopolised all real Rasas. He is the Fountainhead of all the Rasas. The Name is a very storehouse of all the Rasas which we should seek without making any difference between the Name and the Object pointed out by the Name, unlike the differentiation we find in this temporal world. Krishna is identical with the word Hari, His Colour, His Size and the Attributes and Activities. Krishna is Himself Eternal. The Name of Krishna is Eternal, and does not mean any object of Nature's. Nature's phenomena have nothing to do with Krishna Who is not a transitory manifested view of this world. These are all temporary things and we

must not be confusing the Leela of Krishna with them. If we do so, such a conception would be erroneous, for we should refrain from mistaking the mundane thought for that of transcendence. We should make our position clear here. He is full in Himself. All sorts of activities are manifested in Him. He is the store of all. If we want to exercise our senses we resort to other's help. But in the case of Krishna it is quite different. He does not require any assistance from anybody. He is Nitya, Suddha, Poorna and Mukta in Himself; He is unconditioned. Nothing can wrap Him. This talk of Krishna, His Name, the Transcendental Name, is identical with Krishna but that is not the case with other things than Krishna. When we name something of this world we necessarily give the opportunity of examining its validity by different senses. The taste, smell, sight and perceptions offer to examine the personalities of things. But Krishna does not require such examination as He is not an Object of sensual jurisdiction. He is the Autocrat. He does not care to be helped by us.

So the ordinary name, that is a name which does not mean Krishna, has got a different significance. We must not bring all names of different gods, men, lower creation and insentient objects which are under the deluding influence of maya in the same category as that of the Absolute Krishna. We would be very foolish if we considered that the Name Krishna is but a word in our vocabulary and that Name was given to a hero only whose deeds were recorded in history. This is not the case with the Transcendental Name which history and other mundane subjects cannot possibly comprehend. The Name is completely identical with Krishna, the Divine Personality. So His Name is not different from Krishna Himself, as such difference can stick to temporal and limited objects only.

In the iron age (Kaliyuga) of materialism people are very fond of speaking of the relativity of knowledge, and by their emperic argumentative powers they hasten to classify everything under motion and matter. If only we utter the Name of Krishna every contending phase would be transformed into harmony and we would get perfect concord. But we do not chant the Name of Krishna leaving aside all that is detrimental to the chanting. So, being in an atmosphere surcharged with erroneous impressions, we cannot expect at the very outset to utter the Name properly without difficulty. We never welcome Krishna properly by uttering His Name; in the course of the chanting, hundreds of irrelevant

things intervene owing to our uncontrolled desires.

We are full of many mundane impressions; so we have to guard ourselves against those ten offences that should not be committed during the chanting of the Name of Hari. Without getting rid of the ten offences we cannot make any actual progress. Let us consider these offences in detail:

(1) If we show our affinity towards men who have thought that only the process of uttering the Name of Krishna will not do us any good: the preceptor or bonafide Sadhus being faulty, we would be committing the first offence.

(2) The second offence will occur when we think that Krishna is not the only aspect of Hari and place some other name of delegated gods from our experience of this mundane world in the position of Krishna so that their names are installed instead of Krishna's Transcendental Name; this will be no doubt an offence. As the Word Krishna alone has the full denomination of the Divinity we seek, no other word can replace the word Krishna. All other words are shadowy and incomplete expressions of Krishna, whereas the Word Krishna can give us all Bliss in case we do not cripple our vision to witness the actual sight of Krishna. If we denounce this we would be committing the second offence. So we should be careful not to consider the Name of Krishna as on a level with the names of others. As the Word Krishna is enriched with all sorts of equipment, all sorts of attributes that are possible here, so in tracing the Fountainhead of everything, we are to resort to the Word Krishna and to no other word. The other words have got crippled meanings. The full significance of the Name Krishna cannot be obtained in our vision, if we neglect Him. The word Brahman cannot claim the full representation nor can the word 'Paramatman' or Oversoul, not to speak of some other concepts of men.

If we consider that curd is the same as milk it would be sheer folly. Milk has got quite another individuality. When the Word Krishna is substituted with some other we find some other conception of Godhead. The word 'Krishna' can give us the full impression of the Object of our love and worship but the word 'Rama' cannot give us the full aspects of Vishnu in all Rasas. All the different aspects of the Personalities of Krishna should

not be considered to have all Rasas in them. He is void of all Gunas or qualities. So Satchidananda is the ever-existing, the All-Blissful and All-Knowledge. He accepts all who show a particular aptitude to serve Him. Leaving aside the Name of Krishna for the sake of other names of gods known as Brahma, Shankara etc. we find that we cannot get in them the same relation as we expect in Krishna, the Avatar. So this is an offence to the Name of Krishna.

I do not mean that the Name of RSma should be placed in the same category with other minor gods, as He too is Vishnu. In other words, Rama is Krishna, Rama is an Avatara of the Fountainhead of all Avatars whereas Krishna is Avatar, the very Fountainhead. Only four partially obscured aspects are to be found in Rama Who does not possess all the different aspects which encourage different kinds of Rasikas. But that is a partial aspect of Krishna Who is the fully manifest Rasa. We should resort to Krishna for the full aspect. We cannot conceive that Rudra and other gods are full, when .Hara (Rudra) is perceived only as the destroying agency assuming a disfigured vision of the Object. He is not the full object of our worship. Brahma and Rudra are evolutionary and dissolutionary agencies of the eternal Sustainer Vishnu Who has' three potencies. Rudra, the energy of destruction, cannot be placed in the position of the Sustainer Vishnu. We should, therefore, dispel such erroneous impressions. He possesses only delegated power of Vishnu; but Vishnu is the Absolute Entity. We must not be misled into committing this second offence.

(3) The Third offence is to show an apathetic mood towards the Guru. We must not neglect him. A man who thinks that he would lift himself up to the Absolute by his own attempts can never do so unless he accepts His favorite Counter-part, the Guru. The integrity of the entity should not be lost sight of when we get just a glimpse of the same through the Guru even as the existence of the sun is only proved by the rays, but the rays themselves are not the sun complete. If a ray is asked 'Who are you?' then the ray will declare that he is the sun. But if you ask again—'Are you the whole of the sun?' he will say in reply that he is only a part or pencil merely. So, infinitesimal that we are, the full knowledge has to come to us from the Fountainhead of knowledge and is never secured here by our

empirical activites. We must not be guided or induced by the knowledge of finitude of the phenomenal world. If we do so the result will be confined to the mundane horizon only and we would have no opportunity to go beyond this sphere. So we should always rely on the Scriptures and Guru whenever we seek for the transcendental message.

(4) Scriptures tell us many things of the transcendence to which we are debarred from having any access. We see all the horizon round us and we see half the sky when the bottom half is covered by the opaque earth. One quarter of the space is kept in front of us as we are not provided with eyes in our back, so three quarters are not visible to us at one time. So our arguments and our impressions, bearing on the quadrant only, are all necessarily partial. We must rely on the transcendental Sound erf Scriptures which do not submit to our senses. We should not disregard the Scriptures as they are the only source of knowledge of the Absolute left for us.

(5) We know that we can get rid of all sorts of sins if we utter but once the Name. Having been assured of this fact, that one transcendental Name can relieve us of all sorts of sins done in this life and even those we have done in our past lives, we should not be encouraged to commit all kinds of wrongs in the hope that uttering the Name will efface them. The assurance that we can go on committing all sorts of wrongs will be the fifth offence and this offence would never be pardoned, inasmuch as it amounts to purposeful and deliberate meanness of intention. There are five other Offences left.

(6) If we think that other acts like ablution in sacred water, virtuous deeds like Yajna (Sacrificing rituals), may lead us to the same result as the chanting of the Name, then this becomes the sixth offence.

(7) If we allow mind wandering during the chanting of the Name we would be committing the seventh offence.

(8) The eighth offence is committed when we associate worldly affairs of our perverted ego or mentality with the uttering of the Name.

(9) The ninth offence would be committed when we consider the unique power attached to the utterance of the Name as an exaggeration

to induce us to submit to the process of singing.

(10) The tenth offence is to instruct Nama Bhajan to men who have no regard for Him.

These are the processes involved in our progress in devotional development. Eight different stages of a devotee are specified to make him acquainted with his progress. They are:- (1) 'Shraddha' or confidence in the words of the Guru and the Sastras; (2) this reliance will encourage us to seek the company of the real Sadhus:

(3) 'Sadhu-sanga' or company of sadhus will lead to devotional activities; (4) such activities will have the effect of eliminating all evils associated with our wrong mentality. These four qualifications form the first division of the progressive stages of true devotion. Having gone through these we can earnestly and piously engage ourselves in Nama-Sankirtana. Then follow the later four stages; the first stage is Nishtha which is followed by Ruchi, and then by ashakti and then our constant devotion is finally developed into Bhava. Nishtha is undeviating temper, Ruchi is predilection, Ashakti denotes firm attachment and Bhava is the blossomed state of Love whose distinguishing marks are Kshanti, Avyarthakalatva, Virakti, Manashunyata, Ashabandha, Samutkantha, Namagane-sada-ruchi, Ashaktistad-gunakhyane, Pritistad Vasati-sthale. In Bhava-bhakti we mark a composition of four ingredients with Rati. This mixture is known as Rasa or palatable drink. In this state we can set ourselves free from all mental speculations and we reach a plane where all sorts of good comes to us, to be relished in every way; and this can only be had, when we have a purified mind, free from any disturbance and absolutely peaceful. It is in this state that we are in full possession of Rasa. This state should not be confused with the worldly Rasa of sensuous enjoyment, as the enjoyment we are given in this world is temporal and inadequate. In the attainment of all this we should not, however, consider ourselves as identical with Him, but should I surrender overselves as His eternal servants. All the services that we are going to render to Him should be in His favour and interest and not in our favour or interest. When we chant His Name in this manner He will be on the look-out to regulate us and will automatically teach us the principle of Bhakti. The higher stage of Bhava-Bhakti is known as Prema-Bhakti, or full Love of Krishna.

This love is the only thing to be sought from Krishna and He gives us all sorts of facilities by which we can offer our services to Him in any one of the five different stages. He has assured us firmly that He would accept us if we tend to submit to any one of the five. The only crucial point is that we should offer our services unconditionally so as to give something to our Lord and not to get something from the Lord. We should not have any desire ushering the devotional attempts and should not compel Him to give us something in return. If we have any the least touch of a selfish motive we will surely fail to prove ourselves genuine devotees. We should regulate ourselves in such a manner as to be always serviceable to Him and never desirous of getting from Him any boon or comfort in return. To get service from Him is to claim a part of the Enjoyer Krishna which is the greatest offence in a true devotee. So we should have a devotional temperament to Kamadeva (Madhava) and not the temperament of an enjoyer of this world. This is the true service to Him, which all unalloyed souls can do but which the mind cannot do properly when directed by wrong speculations. In fine I may say that we have many things to supplement these devotional topics by way of elucidating different ideas which are no doubt puzzling. The only thing that we should have is an unalloyed and unconditional devotional spirit which is quite different from the mentality of an elevationist or a Salvationist. An unconditional devotional mood is the only function of the unalloyed soul. We should underline this cardinal point many times, and a full understanding of it will bring Prema for us from the Supreme Lord.

If you are not engaged in the service of Hari, you will be either a jnani (follower of absolute monism), or a karmi (performer of scriptural rites for securing pleasures in this life or the next), or an unabashed servant of worldly desires without restraint.

Therefore, it is necessary that you should call on Him, loudly uttering the Mahamantra (Hare Krishna, Hare Krishna etc). When you loudly recite Shri Krishna's Names, keeping count of the number of times they are uttered, all the evils are steadily got over, and lethargy vanishes with all its concomitant defects; and even people of an antagonistic nature, apathetic to Hari, will be forced to give up their mockery. "Those who come to scoff will remain to pray" with you.

Chapter – 3 A PROBE INTO LIFE’S RELATIVITIES

He (Sri Chaitanya) did not prescribe the short-sighted policy of non-cooperation with perishable limited things of this world but instructed us to utilize them in a proper direction to get our desired end.

* * *

Our mundane empiricist would consider that one might break one’s limbs in a long jump to the transcendence, but he does not know that he can have such a long jump if the transcendental agent injects him with the super-excellent cogent non-shaky qualities or comprehending the entities of higher dimension which are above all worldly material range.

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The temporal activity can have the permanent function only in the loving aptitude is directed towards the All-love Who is the On without a second.

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The love for the consort excels that of all loving servitors on loving parents. The intensity of affinity is the greatest in the mill maids (Gopis) serving their Consort.

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The highest step of devotion is displayed in the service of the Pair (Radha-Krishna) and in utilising the full independence of the servitor to espouse the cause of the Predominating Aspect of the counter-whole by associating oneself in Her Company.

A PROBE INTO LIFE'S RELATIVITIES

1

Relativity and Absolutism may prove to be conflicting with each other at the first sight. But the harmony wanted by both of them should be secured to reach the unique position of the Truth who has no deviation. The negative idea of our present day experience through inadequate senses on the temporal plane does not include a full description of the Absolute Truth in Whom some other phase cannot have lien to co-share. The synthetic method need not be confused with the analytic process, neither should the darkness be accepted as light to explain our observing stand.

The activities of our present senses over phenomenal representations have impressed us with a particular designation which should in no case be ascribed to the manifested region of the Absolute where our deformed senses and their objects should not be thrust with such vehemence as we are apt to apply in our present sphere. The transcendental specification does not submit to any limited sense of an enjoyer, but the cogent energy of transcendence always exhibits a supernatural predominating and justifiable aspect to regulate the shortsighted views entertained in the temporal region. A close attention will, I am sure, convince every observer if he is amenable to see things from different positions; so I take the liberty of asking everybody not to submit to the current views of many who are subject to an enjoying mood. A real enquiry with submission will ensure the safely of Truth. In cases of non-absolute subjects, an opposite party can have full claims to contradict or challenge, whereas in the Absolute no such second party is possible.

Among the considerate who were watching the Career of the Supreme Lord Shri Krishna Chaitanya on His return to Nadia from Gaya, the people of Sree Mayapur noticed His marked deviation from the former character of the Lord. They observed Him discouraging the

impersonalism of the ascetic Prakashananda who was alleged to have been inculcating an unassorted epistemology which went to show the dragging of the conception of the Absolute to a region devoid of manifestive sentiency. The Supreme Lord compared the ascetic's ways and methods to those of a villain wanting to rend asunder the All-charming eternal limbs of the Personality of Godhead. The discouraging tone and positive nullification of the theory of the ascetic from the lips of one who was a storehouse of theistic principles, brought a revolutionary effect on the pedantic mentality of the members of the then centre of learning. But these discouraging remarks of the Supreme Lord made them to hold a poorer conception of the Lord Whom they found to have been belittling the mental powers of the pedantic coterie. Consequently the pedagogic function of the Lord Vishwambhar (Sri Chaitanya) was changed into that of a World-Teacher who was closely sticking to His instructions in practice. This simple method of combining principle with practice gave a right perspective to those who had the scope of comprehending the Absolute Eternal BlissM Knowledge. They understood that it was a part and parcel of blasphemy to relieve the different parts of the Transcendental Structural Entity of the Fountainhead Who is instrumental, ablative and locative of all Immanence, Transcendence and Phenomena. The disclaiming of the Spiritual Aspect of the Absolute had done great mischief in the cosmological enterprise of tracing the genesis of phenomenal existence. The sensuous speculation of the phenomena made them confident of their vaunted advance in the search for knowledge in their alleged thesaurus. The impersonalists have sound facilities to explain by a suicidal policy of amalgamating the three manifestive positions. The relativity observed among sentient and insentient phenomenal things has got qualitative difference among them; whereas, among the sentients the distinctions are traced by the rhetoricians in five different connections. The esoteric interpretations of sentiency are more or less associated with the insentient as their conceptions are drawn from the mundane and the concrete. So they cannot be strictly relied on as being free from the contamination of a foreign opposite element. The quantitative as well as qualitative feature have participated a good deal in the discourse on relativity of knowledge.

The Supreme Lord, during His association with the inmates of the theistic society, conceived the idea of proceeding to the den of impersonalists at Benares where He could meet all who had proselytised themselves to

subscribe to the erroneous views promulgated by Prakashananda, the then head of the so-called monistic community; and, in order to do so, He thought also that He should pose Himself as an ascetic of that order who could influence the members of that pedantic society despite their hollow arrogance. The fourth order of life was considered as the civic guardian of the society. So the Lord wanted to show Himself as an ascetic to attract the attention of all, instead of being received as one of them or less, in their comparative vision. Though the Supreme Lord underwent the different stages of life, He exhibited the highest position of the fourth order by not sticking to the rigorous regulations and privations and not abstaining from dancing, singing and playing with musical instruments, which are essential concomitants of transcendence.

In all the manifestive stages, distinction and difference have got the upper hand in distinguishing each from the rest and differentiating them from the unique conception of the Integer; in other words, the quantitative and qualitative relations are established where there is a convergence of all the diverse courses. In the theme of relation we find the necessity of numerical difference as well as of distinctive features when the conception of the Integer or Whole is held prominent. In both cases relation is essential factor which can never be avoided by a knower in his activities on the other two planes.

The word ‘difference’ is used in our synthetical view of qualities and the word ‘distinction’ in the analytical view. If we avoid examining the distinctive and differentiative view of a particular subject we can get rid of the relativity of knowledge. The three distinctive locations are ignored to dismiss the idea of space; and the differentiative mood, when neglected, would drive out the factor of Time in the Entity, as differentiation presupposes the relativity of time. The synthetic method, adopted to eliminate the relativity or to remain ineffective to view the perspective of the Absolute, may, at some angle of vision, appear to be successful, and it will hover afterwards to fix its position in indistinctive or undifferentiated monism. These perplexing questions are asked to the Supreme Lord Shri Krishna Chaitanya at Benares by one of the late principal lieutenants of the then king of Bengal.

When there was a quest for knowing the true position of Relativity, the renouncing attitude of the monist was detected in the instructive reply of

the repository of wisdom. The delineation of Full Knowledge of the scope of non-co-operation with mundane relativity gave us the occasion to survey the true manifestive plane of transcendence which is far removed from our impressions of a degraded mundane sty; though the obstinate mentality of opponents persisted in its objectionable move of getting rid of relative Blissful Knowledge. There is a qualitative relational difference between the transcendent and the phenomenal; so relativity cannot be ignored; if such a purpose is maintained of establishing the undifferenced and non-distinctive Unit, the rationalist school would not be able to set much value on its postulate. The undesirable imperfection observed in the temporal relativity of Nature should not be carried to an unknown region where there is no room for such anthropomorphic ephemeral defective functions. The weight of such measuring temperament would prove too heavy to be carried by the feeble porter with his mundane relative reasons and he will find it impossible to ascribe the same shortcomings to transcendence.

Our imperfect knowledge is now captivated within the mundane horizon, and we earnestly crave a release from the prison-walls of unwholesome relativity. That experience will necessarily lead us to conclude the desirability of non-co-operation with finitudinal relativity; for when infinite relativity is talked of we should not ascribe to it any defects of finitudinal experience here. The Supreme Lord did not confirm the Impersonal Phase of the Fountain-head of Nature and Eternal Super-Nature, but prescribed a long track which we should adopt in our sojourn in this temporal world as well as in proceeding to Transcendence. **He did not prescribe the shortsighted policy of non- co-operation with perishable limited things of this world but instructed us to utilize them in a proper direction to get our desired end.** No doubt our reliance on petty reasonings about mundane relativity would show an unwillingness to receive the Transcendental Truth unexplored hitherto by our defective aural reception; but a lucky moment would give us an accidental opportunity of paying a little more attention to the remedy which in its miraculous power proves the greatest relishing sauce of a thirsty soul.

Too much attachment to any limited thing will deny us the facility of extensive gains, though the policy of concentration is talked of very highly for our amelioration. Too much affinity for a thing produces marvellous

results in a research scholar whose object is to bring to our view the hidden knowledge, inherent in the outward object. The operation of Time has set up the function of durability acquired thereby, as for example in the existence of an ephemera. As the research-scholar or the lover of a transitory object is observed to be shifting elsewhere from the object of his quest and as the object has got a temporary existence with the susceptibility of transformation, such exertions are meant to be analogous to time-serving exploits. The inadequacy and the exuberance involved will also prove the undesirability of such temporary fruitive acts. In the emporium of phenomena, our senses are found to engage themselves with all earnestness. When the senses are gratified from the ample service of their need, the satiative sequel does not later on suit their purpose.

The problem therefore that has to be solved is where to keep those objects of senses if we require any relief from their exploiting invasions. Are we to stop the actuating of our senses, or destroy the objects of our senses by devising some means? The enjoyer of the objects as well as the enjoyed objects are both situated in a tentative position of time. As the provisional existence and activities are captivated in a part of Time, these discrepancies should be redressed somehow to have a proper solution of these puzzling questions. We deal with shaky non-Absolute things. So we should have an inner desire to know the direction of the Absolute. We have had an irrepressible function of handling the phenomena by our senses, and the objects which manipulate our senses are found to be transformable. Because we are compelled to select our position in a place where there is no such trouble, therefore we seek for shifting ourselves from all limited platforms to one which is secure.

Association with the phenomenal objects has given rise to disruption, so dissociation is readily picked up as a remedy. And how to handle this function should be the next question. By dissociation we mean to get rid of the relativity of knowledge, i.e., to sacrifice our cognitive principle, which is inculcated by a certain school. Maximisation of knowledge might swallow up the two different positions of observed and observer, and will be transformed into a single observation. In that case the uninterrupted knowledge without the two wings of Eternity and Bliss cannot fly rationally though this seems to be secured by persistent dissociation from the manifested world.

When we ascertain that non-co-operation will give us what we have sought, do we mean to make ourselves abstain from all necessities of life in order to gain perfect dissociation from the imperfect objects? The answer will be 'no'. We need not put a stop to receiving the necessities of life, but we accept only those functional activities that are necessary for our definite purpose. We will welcome the manifestive aspect and finite inadequate things to serve as ingredients facilitating a move towards the Eternal Blissful Knowledge without any reference to our misdirected enjoying mood. If they prove to be of any use to the Absolute, the temporal and faulty phases are indirectly removed from the conception of such things. So we need not have any apprehension of the unsuitability of these things and will discern their immaculate aspect without which they may prove to be snares making us utilize them for our impure purpose. The insipid situation of an impersonal conception need not predominate over us as a settled fact On the removal of our enjoying propensities in connection with our temporal entities we would naturally shift the connection * of such things into elements incorporated with the Absolute. Then comes the question— 'What are the salient features of the Absolute and what should be the nomenclature of the Absolute?' The Absolute is evidently to welcome all sorts of manifestive nature, instead of lurking merely as the unknown in a region behind our sensuous scope. Our sensuous activities are hitherto confined to the non-Absolute and when we are care most for the immutable situation of the Absolute, no mutability should dissuade us from our covered object. If we want to clear out of the position of serving transformable objects and have only a single motive of serving the Immutable Absolute we must trace the connection of all manifestive things with Him. This will give us the much coveted situation of continuing our vital activities in His service in this world too without an undesirable aptitude for mundane enjoyment. The burden of enjoyment is now shifted to the Absolute and we, being His irregular subservients, help Him imperishables, though they have been acknowledged by us to have been meant for our use. So the greatest facility is afforded by our serving temper in place of our wrong enjoying mood which proves fruitless in the long run.

Dissociation from undesirable things, when we have in view the Eternal Blissful Knowledge, will exactly serve the purpose if we can trace out their connection with the Absolute, having no bearing with their origin, and simply welcomed with a consideration that they have had only

Eternal association.

We meet men who cherish the view of dissociating themselves from all manifestive features of phenomena in their attempted emanicipation and want to deprive them of their utility in order to gain the full scope of impersonation. They are found to non-co-operate with the earthly phenomena under the apprehension of having been entangled with such association. As they have no knowledge of their self, or have a misguided conception of self like a cow mistaking, under the influence of an old apprehension that the red clouds are flames of burning fire, they want to free from the very nature of the transitory perspective of the phenomena. A failure to detect the Truth compels them to exhibit great diffidence in accepting the wholesale manifestive nature including the Transcendent. They want to carry the defective impression to the Transcendence considering the Transcendental region to be identical with the prison of mundane phenomena. So it should be a matter of grave consideration whether to show our back to all aspects by diverting ourselves to follow the undifferenced monistic phase of the Absolute. The view of the Transcendental subjectivity in our present activity is more or less misunderstood. So to get relief from such erroneous impression we must not neglect to utilise everything as far as possible for the service of the Absolute and must not participate in the views of the mistaken decision of the Impersonalists. If we do not do so we will class ourselves among the imprudent.

Four years after Shri Chaitanya's meeting with Rai Ramananda, the Supreme Lord as an ascetic met Sanatana for the second time, when the latter asked his Master to enlighten him regarding his own self and the three-fold troubles he had to meet with during his journey of life. The Lord taught him that human souls are eternal Karshnas (servitors of Krishna); they form to have originated from the Borderland-Energy (Tatasthashakti) of the Absolute Lord Krishna with two neighbouring dominions of phenomena and transcendence on two sides. The sub-servient souls being simultaneously associated with and dissociated from the Absolute are themselves no positive substratum but merely distinguished from the Absolute by their quantitative designation of energy. Forgetful of their true situation they are susceptible to isolate themselves by enwrapping with foreign quality from the Absolute; whereas they have the same quality with the Absolute with a magnitudinal variegated position. This very

Transcendental Absolute Truth has disclosed the two-fold aspects of relativity reigning in the temporal mundane sphere as well as in the Transcendental Eternal Plane. So the question of relativity is to be treated in these two aspects independently, without subscribing to the opinions of impersonalists who have only one way of explaining away the phenomena in a derogatory manner.

On the western banks of the Gangs, close to the Panchanada Bathing Ghat, the retired administrative authority did welcome the transcendental description of Full Knowledge Who was never confined to the empirical activities of the learned renunciators including Prakashananda Saraswati who was inculcating avoidance of mundane relativity of knowledge. His high-sounding pedantic feats were properly cowed down by the Lord Shri Chaitanya. The band of impersonalists, who were known to have gained the civic guardianship of India from time immemorial, got the true impression of Ever- Immutable Undeviated Knowledge.

2

The Absolute craves for a singular situation where no relation could find place in our mundane reason. We need not disturb the Absolute by following anthropomorphic suggestions when we talk of the Absolute Who is quite different from what is made out in the views entertained by mundane relativity. In the mundane sphere we are the judge to accept a particular view though we are sometimes enforced to change our views by unexpected revelation of hidden Truths. Our analytic exertion may give us some hope of entering into the particular details of the Absolute by the synthetical method. The synthetic method has been observed to suit best in the inspection of phenomena. But in the Absolute no synthetic method can work out its way, as the word 'Absolute' has monopolised to itself like an autocrat the power not to allow any plurality which should give rise to a conflicting situation. The Absolute may show us some delineative manifestations which will permit analysis of the Absolute.

Why should we deprive the Absolute of His Eternal Manifestation by our approaching? The rationalist would shudder at the very thought of an Inspector of the Absolute. He will then isolate the observer when the Absolute becomes a part of the whole in which will be located the three distinctive positions such as are often found in the phenomena. The

objector will not allow him to transcend the phenomena and keep his existence as one of the components of phenomenal existence.

Our present conception is so much concretised with perishable materials that we cannot differentiate the Absolute from mundane pieces of perishable matter. The Absolute in our present view cannot have manifested entities and we are prone to confuse the interpretation of the Absolute with the non-absolute to the elimination of plurality.

The plural phases of the Absolute should not have any reference to mundane manifestation except by a resemblance of the seeming features we observe through our senses. The Absolute entities should never be identified with the mundane transformable enjoying position through our errant senses; but entities even in this mundane world who have the only engagement with the Absolute are not amenable to error, having connection with the Absolute. Though the seeming conceptions have got similarity both in mundane and transcendental worlds still they have a distinction in reference to the temporal and the eternal. All mundane conception show a differentiation between the exoteric and esoteric comprehension of the thing; so the factor of immanence is involved. In the Absolute there cannot be any trace of this bifurcated position. The immanence and phenomenal conceptions are identical in the Absolute though possessing of different phases and different units peacefully conglomerated without any disruptive intrusion of the mundane atmosphere. The unspeakable extension of the transcendence, though observed in the phenomenal view to have stopped all sorts of varied positions, still maintains a resemblance of manifestive Nature, and this transcendence has got analogous relation, even like phenomena to immanence. The seeming feature which is considered as an exoteric inspection of phenomena becomes a subconscious element of things; whereas, transcendence has got the full conscious eternal conception in a bit of the Absolute, an unconditioned soul, Who is free from the phenomenal clutch. The factors of pieces of matter and spans of time serve as infinitesimally small in esoteric reference when we speak of the fullfledged eternal transcendence. The transcendence has scaled up this time from the cubical expansion to the entities of higher dimensions. Persons who are disposed to talk much of matter and entangled with the physical liabilities may, by their limited conception, impede their course of investigation and would naturally tell us that such a view of

transcendence has come out from the factory of phenomena in an enjoying mood; but we would not encourage them to be so audacious as to exercise their crippled senses for decisions on viewing higher things. The certitude of the gnostics may rely on the mundane senses even as the agnostics do and would like to exploit all healthy eternal feelings associated with the Absolute Harmony. The working of the two entities has played agreeable and disagreeable parts in the present ever-changing world; but in the transcendence there is no question of disagreement between the eternal entities who have no susceptibility of being inharmonious to one another, and so the transcendental plane has got an Absolute value which cannot admit the deformities of an anthropomorphist. No foreign hallucinatory ideas could be ushered into the Manifestive phases of the Absolute; **our present senses require regulation by the transcendental association which will give the real value of the Absolute instead of a contradictory value from the deformed perishable relativities.**

It therefore follows that the impediments of the imperceptible quality of vision, of the inaudibility of sounds to our aural reception, of the insipidity of tastes, of unpleasant smells and of the defective dermal conception of external things, can have no trace in the transcendental Absolute as He has a distinctive character of transparency, continued auricular reception, exceptionally fine inebriating fragrance, tasteful dishes for ingressing purposes without any defects of egressive easements, soothing without burning sensation or any sort of unpleasantness of any mundane sense, but having senses that are made up of transcendental Absolute; So, there in transcendence, all sorts of incongruent phases are continually stuffed in whenever such entrance is pressed through the mouthpiece of gnostic exertions. The nature of phenomena has got a similar nature of transcendence save in the eclipsed view of the Eternal Manifestive Blissful Emporium of extended gnosticism. The impoverished phase of the excellent aesthetic culture cannot have a comparison with the Transcendental sublime Beauty of the Acme of the Absolute. But the most welcome different values of the reciprocity of our transcendental senses cannot come to our mundane situation. **Our mundane empiricist would consider that one might break one's limbs in a long jumps to the transcendence, but he does not know that he can have such a long jump if the transcendental agent injects him with the super-excellent cogent non-shaky qualities of comprehending the entities**

of higher dimension which are above all worldly material range.

There we find that inconceivable majesty, cogent potency, acme of prestige, fame and honour, beauty, all sided prudence and faculty for dissociation from perishable existence are concentrated in the Absolute with a Manifestive Nature devoid of undesirable experience of the senses. This Super-beautiful gnosticism will be found identical with the transcendental Love, and Absolute Entity should have the unalloyed Eternal Blissful Existence of Pure Knowledge Who can accommodate all undesirable conflicting situations in the most coveted Eternal Harmony. No negative situation of the Transcendental Absolute possessing all eclectic features can be entertained in the Transcendence. The relativities of the sentient world have a very strong footing in the transcendence, besides an eternal treasurehouse from which mundane eclectism could emanate and stand. No pneumatologic exertion can give us relief from the association of enjoyable things which in their turn trouble us in our present sensuous play, but this has shown a similar feature of the Manifestive Absolute though in a crippled form. Our rhetoricians intercede at this stage to reconcile more or less the conflicting nature of the two manifested planes. The relations here tend to bring in transitory love but whenever any undesirable feeling disturbs us, we hasten to resort to an immaculated position. The innate impulse in us always seeks for a desirability and when this taste is troubled, we are found to launch into a hallucination of an insipid situation checking all the manifestive phases. In the Absolute we cannot perceive any undesirability owing to the existence of defective varieties among us. The predominating aspect is to enjoy from the objects under his jurisdiction. In the mundane world we have hundreds of entities known as predominating aspects to suit the purpose of hundreds of such predominated aspects. The relationships in the relative manifestation and in the Absolute manifestation has a correspondence to enable us to trace the original position in the Absolute where Knower, Knowledge and Known are not to transform, neither to shift their position by some other outward agency. Space and time as well as individual activities prove detriments; whereas we have not carried any such defective and undesirable nature by our anthropomorphic exploits to the region of transcendence. The dissimilar feature is only traced in the singular position of the predominating part of the Transcendental Manifestations without any interruption of the different manifestive entities of the predominated aspect except the rupturous position that emanated out of

the conflicting situation among them.

The Absolute is the Consort of the Spouse. He is the Son of the subservient known as parents. He is only Object of friendship of all the friendly entities. He is the Master of all the dependants and is the only manifestation of all neutrality. The Absolute exercises His prerogative influence over all the manifestations who are but reciprocally emanated for His Pastimes. There is no occasion for any dissension that could create any disturbance not in conformity with the Absolute Volition. None of the entities could lurk outside His visual range; none of the sonorous sounds can keep itself away from His aural reception; no pleasant scent can resist His nasal enjoyment; no relishing feature could impede His tongue, and no heat or cold could claim to stand against Him, as our position has assured us of our subservient situation.

No monistic method can lead us to shake off our innate eternal service to the Absolute if we can secure our position as an infinitesimal part of the same. The Ethnic method will never be justified in making us lapse ourselves in the Absolute with the hallucinative cognition of identifying ourselves fully with the Absolute. Could we do so, we might not have been captivated by our senses. The suicidal commission of annihilating our differentiated cognition, volition and emotion would not relieve us from the realistic pangs unless we are helped by the association of the Manifested Absolute. Inebriated with our sensual comforts we may swell like a frog, if we want to inflate ourselves with the pedantic exploits of our impoverished gnosticism. Our prudence will never be purified if we pose any phenomenal position. So the Supreme Lord Sri Chaitanyadeva has told us to minimise our selfish entity in this world instead of maximising ourselves fruitlessly to become identical with the entire Absolute, which is never our own position. We are transcendental different atomic phases of the Absolute, so we should not be masqueraded by worldly transitory garments of limited space, time and non-Absolute individuality.

Our mental speculation has been found to discern the positions of two planes where relativities could be either fledged or checked. But when we speak of uninitiated knowledge free from the mundane sensible world, we need not apply the zoomorphic or anthropomorphic imprudence to manufacture things instead of approaching the Eternal Manifestations. Mutilation or mutation may have some lien in the worldly phenomena, but

there is no possibility of offering a jerk so as to shake the Absolute position of the transcendence; hence we need not confuse mind with the soul. The soul is never disturbed by phenomenal objects which have incremental or decremental associated value. **The Absolute reserves the right not to come under the jurisdiction of the sensible world.** So the rigours of phenomenal experience would not be imposed on the eternal Manifestation. The Hellenic and Hebraic dispositions should not occupy the transcendental atmosphere, as they are serviceable only for our purposes here. In the Personality of the Absolute, conflicting thoughts, which are the outcome of mental exploits, would not predominate over the Absolute, as was the case within the scope of our mental horizon. Savants of different ages and different countries have formulated many a scholastic view by their efforts to answer according to their whims the epistemological and cosmological questions, which have very little value when realisation of the Absolute finds its play in unalloyed souls.

The Transcendental Pastimes of the Absolute with the human souls act eternally to clear their position from the mundane atmosphere and no amount of the temporal and local objective reference could stand as a check to regain the eternal functions of their senses. When mundane relativities are associated with the Transcendental Manifested Absolute, we get a very ugly figure, if we estimate from this worldly level. Of course all the secular branches of knowledge can have some propinquity to help the devotees but they cannot boast of a superior instructive dictatorship above their recipients who themselves may have some other stuff, not exactly conforming with the purpose of the enjoying mental exploitations. All secular branches of knowledge should inculcate a serving mood in those who have got only the aptitude for serving the Absolute. If there objects of the phenomenal museum are meant for the purpose of engagement from some angle of vision, it would be quite useless to apply them for such undeserving local selfish interest.

The Supreme Lord Shri Krishna Chaitanya, Who is known as the very Fountain-head of All Love, has chiselled all high and low conceptions of temporal things by His Eternal Transcendental Chisel , in order to have a loving Eternal Plane free from all sorts of crotchetts and their irregular rationalistic exploitations.

The intercession of the Supreme Lord Shri Krishna Chaitanya among the members of the crowded rationalistic Parliament has done incomparable and eternal good to the gnostic world as well as to the silly congregation of the so-called pedantic schools of mental speculation. The impersonal conception of the Absolute and the Personal Conception were at loggerheads with each other and they have both been pacified by His offering the interpretation of Achintya bhedabhedha.

The conventional social conflicting views also got their due at the Hands of the Supreme Lord when He taught Shri Sanatana not to renounce the manifestive phase of natural emanations but to use them in quite a different way so as not to be captivated by the glaring features of the sensuous plane of an individual who is averse to submit to the manifested Absolute with a devout demeanour.

The Supreme Lord wanted all His apparently dissenting audience to show a line along which they could make eternal progress of the functioning of their unalloyed souls, instead of keeping themselves behind the prison-bars of temporal senses. The Supreme Lord did not ask anybody to confine himself to the shortsighted policy of mere altruism where mundane relativity proves to be the emperor of the mental and physical empire. He advised right and left, everyone, high and low, not to be sanguine about the temporal acquisitions formed by mundane relativities but to extend their view to the Transcendental Region wherfrom they can have a comparative estimate and a proper conception of the objects in view.

People of this world are all confined in their own secular enterprises and thereby permit themselves to be captivated by their own respective whims. And this association is meant for their transitory purposes. Everyone is vitally interested in the Absolute and he cannot possibly evade associating himself with the question of the Absolute except for the time being. All the attempts for any mundane acquisition cannot be retained, nor can all things of other places be had at a time; so a big gulf is to be crossed over to get the Absolute Knowledge. Partial gnostic attempts of empiricists would never permit them to come in touch with the Absolute, unless they acquire a submissive mood, a conciliatory habit, of receiving the transcendental Sounds invoked to their ears. In the Absolute there is no allocation of space to accommodate forms and their

extensions.

The infinitesimal Absolute does not require any such space. The intercession is so close that no material conception of space is to be intruded in His location. The relativity of the Absolute does not require an equality like that of mundane relativity. The question of extension does not vex a soul proper like that of a speculationist. So impersonal propaganda to get rid of the defective views of mundane relativity has no power in dealing with the theme of Absolute relativity. The Absolute individuation should not be placed under the rigours of vitiated space and the strictures of time. The relation in the Absolute Region should not be classed in the same category of heterogenous afflictive situations, for His manifestive phases have no undesirability, such as hunger, thirst, pain, sorrow etc.

The human soul need not be put within the corporal body, as he is evidently the incorporeal in the strictest sense. The soul need not be put inside this tabernacle or this subtle corporal sheath. We do not identify a reflection with the original entity, neither do we consider a spark of fire to be different from the flame itself; so we need not think that a reflection or a spark has diminished the total value of the Absolute by their different situation. We need not think that the infinitesimal Absolute is only an outer case of the body or it is interwoven with molecules of the frame; the individuality is related to the whole and no addition or subtraction can be effected by the intercession of anything between them, either space or form. This has given rise to amalgamation or annihilation of the two perspective individualities or personalities, instead of occupying relative positions.

The Supreme Lord Sri Chaitanyadeva has reconciled these conflicting conceptions forwarded by the bands of rationalists who base their arguments on their sensuous acquisitions. The Absolute substratum has Absolute Energy from which infinitesimal absolutes as well as infinitesimal conditioned lives are emanated or created. The relation between mind and body need not be confused with the transcendental tie of relativity between the two quantitative phases of the Absolute, as quantitative relation there has not lost the position of the Absolute; or, in other words, we need not carry the thought of non- Absolute being or non-being of Entity to the Region of the Absolute. The prohibition of

encroachments by the limited entities to the Region of the Absolute should in no case be neglected.

3

The enlightening hymns of Chhandogya have impressed us that he who can surpass all conceptions of limitation, knowing the Indestructible Personality of the Absolute, is alone not a kripana but is a Brahmana. So the Supreme Lord asked Ramananda to explain his knowledge of Transcendence in order to shake off the popular crippled view of a curtaining Him by the outward phase. We have surveyed the different aspects of knowledge that are commonly known to people who draw their decision out of their present knowledge derived through the medium of the senses. The comparative merits of pious seekers of virtue against the fallen creatures who have entangled themselves in sinful acts, have been delineated as the stepping-stone of the staircase of Religion. The second step is known as the maintainer of the neutrality of virtue and sin, practitioner of the neutral phase of distinctive temporal specification in dismissal of manifestation, and finally the rejecter of the three aspects of observer, observation and observed against the enjoying mood of the religionist. The third step inculcates the process of devotion as the medium free from the indirect method of negation of temporary phenomena. Then comes the fourth step where the ambitious fruits desired by elevationists and Salvationists are not traceable. The Supreme Teacher admits the claim of loving devotion against the non-loving substratum of clouded and unclouded gains which are in other words rapturous and void of love. We deal here with the different perspective phases of devotional love which has very little to do with the ordinary situation of the numerous shareholders of this mundane existence.

The Object of devotion has no co-sharer to dissuade the ambition of a true aspirant. The unalloyed free soul has an innate volcanic activity known as love for the One Object and he is never to be expected to pick up anything for his own which would rouse up jealousy of birds of the same feather, but to achieve the only success of directing all interests from their contending activities to the One. This One is not to be supposed to discourage any favoured servitor from his particular phase

of loving service.

To determine the Object of eternal love by the eternal true servitor, no foreign element is to be tentatively introduced to create a distraction from the Absolute Truth. Love may be effected in five successively different stages by the Lover to the loved. The very Embodiment of Love has the Sole Entity of inviting the eternal loved servitors through their five different Ratis innate in them. Whenever love is attempted from a lower level it has a necessary tinge of reverence. Love is the principal entity in the tie uniting the two. In mundane phenomena love is described as ephemeral and non eternal. But when the lover and the loved are both eternally reciprocated, such love is not to be confused with our present experience of what is denominated as mundane love. The element in a subtle, gaseous form, when condensed, becomes a liquid in the language of the scientist, and the liquid can in its turn be solidified by gradual development. From transcendental non-relativity love is traced to change its subtle form, taking the shape of unalloyed loving service to loving friendship and then to confidential loving friendship. The love becomes purer to concentrate itself on the filial Object and reaches the acme in the Object of Consort. The tone is not changed, but the magnitude of service is augmented gradually step by step.

Ramananda, in describing the loving nature of devotion, cited a verse composed by him which showed the gradual increase of felicity in things which are eatable and drinkable as per the degree and quantity of hunger and thirst. This bears an analogy to adding more sauce to our serving mood of true love, which brings more enthusiasm. Ramananda went on to cite another verse which was also his composition which purported to disclose the fact that no luck arising out of our action could be compared with the intense aptitude for devoted service to Krishna and this is the exchange value to be paid to secure in return the ripe and soft relishing quality of Krishna's Devotion and this should be secured at all costs when it could be had. Such a disposition is not to be compared with earned fortunes. This is spoken of as the base of Prema Bhakti.

The Supreme Lord expressed His Approval of this and asked him to elucidate further. Service with loving temper has got a conspicuous aspect as distinct from the more base. In this world we invite the objects to serve us and we have got the inner inclination of approving the

adaptability of being served by others, as we are quite unaccustomed to find out the All-love Who has concealed Himself from us through our sensuous activities. So Ramananda exhibited the glaring phase of the Pure Service to the Personality of Godhead as the most interesting function of the soul. The soul, now lying in a dormant condition, has delegated powers to the mind in order to take over the charge of meddling with the external world by lording it over mundane entities. **But the temporal activity can have the permanent function only if the loving aptitude is directed towards the All-love Who is the One without a second.** As regards the aspects they will be dealt with later on along with the ameliorating functions of love. To support his statement Ramananda culled a passage of the Bhagavatam (Bh.9.16) together with a passage from the hymns of Yamunacharya: "Nothing remains unavailable to the servitors who are purified by the aural reception of the Transcendental Name of the very Entity of Holiness". Alavandar, in his lyrics, gave expression to the same idea when he sang:- "When will that day come when I will be in a position to please my Master, considering myself as an eternal unswerving slave, having dispelled all sorts of designs by my innate serving mood constantly."

The Supreme Lord approved this version of unalloyed service and solicited further progressive elucidation. Ramananda's answer was that aiming at confidential service of a friend to the Personality of Godhead is the highest aim of a devotee. The question of neutrality is amplified in associating the Integral Absolute and the infinitesimal potency in the same line. In support of his statement Ramananda culled a passage from the Bhagavatam (Bh.10.12.11) which discloses the comparative situation of the unexpected fortune that was received by the cowherd friends of Krishna which excelled that of the ordinary servitors of the Absolute, the Object of the Transcendental Ecstatic Felicity realised by the sojourners of the tract of knowledge.

The Supreme Lord showed His approval when He heard of the confidential loving service as superior to menial service from the lips of Ramananda. When the normal stage is exceeded it was approved not with toleration but with definite and positive assertion. But the Supreme Lord said: 'The confidential service is no doubt better than that of the service-holders. Still you are to advance a little more.'

So Ramananda had to disclose his heart more in speaking about Filial love for Krishna which is higher and nobler than the confidential friendship. To bear testimony to his assertion he culled two more verses from the tenth Chapter of the tenth Skandha of the Bhagavatam: "The glory achieved by the parents in serving Absolute Personality of Godhead exhibited the two incidents of comparative fortune of the parents. What led Nanda and Yashoda to avail of the parental situation vis-a-vis the Son-God and what were the incidents that led to the unparalleled luck of Yashoda which induced the Son-God to suck her breast? The fortune that was not available to the fourfaced Brahma, five-faced Shiva, the generating and the destroying entity of the Absolute, nor to His spouse Lakshmi who has such unprecedented favour, was received by the milk-maid from the Dispenser of liberation." The Supreme Lord approved this disclosure with great sympathy, but asked him to proceed to the climax.

Ramananda in response to His query gave out that Love of Consort predominates all other aspects of Devotion. He recited two verses from the tenth Skandha of the Bhagavata m to espouse the glorious cause of the milk-maids who are the best of His subservients. **The love for the Consort excels that of all loving servitors or loving parents. The intensity of affinity is the greatest in the milk-maids serving their Consort.** The ecstatic displays that are found in ladies towards their husbands, the temporal but incessant love of the goddesses towards their gods, the strongest affinity of the Lakshmis towards Narayana, cannot be even worth to compare with the ecstatic enthusiasm that was enjoyed by the milk-maids at the Rasa Pastime when every one of them was in the arms of each of the variegated Entities of Krishna. When the Gopis were cast into the depths of the ocean of grief by the conspicuous absence of Shri Krishna, He suddenly appeared before them with a smiling Face wearing the yellow apparel, garlanded with flowers. His beautiful appearance was so over-whelmingly attractive that the most sublime beauty completely transcended the very ideal conception of aesthetic culture.

The combination of Hasya, Adbhuta and Karuna Rasas added to the delicious taste of Madhura could not be compared with any other representation of the kind. There are various means by which the services of Krishna are attained and these variegated aspects have their respective merits. A servitor is to reach by his predilection, the acme of

the function of his soul. But there is a distinction established by comparative study of different predilections without being guided by a definite principle. A comparative study scrutiny would certainly give us knowledge of additional qualities just as we find in examining ether, etc., there is augmentation by successive additional attributes to reach the climax with the association of the five in the solid representation. **The Personality of Godhead can only be made to accept our unalloyed loving service through Love alone and not by reverential procedure.** Shri Krishna being the very Fountain-head of all resorts of Rasa, He is ever prepared to welcome every servitor wherever he may be and whatever his serving procedure.

But if the Object is distorted like our confusing Jehova with Moloch and Moloch with Jehova, we would certainly miss the kindly feelings of Krishna. This conception of scrutinising such matters will lead us astray from the true object. Our eternal functions and activities if misdirected will give us troubles and if we fail to determine Krishna, Who is the Sole Attractor of the unalloyed entities of souls, we will certainly fail to apprehend the process inculcated by Ramananda. Our erroneous promulgation will never enable us to get the best benefit that can be had by us, if we fail to single out the loving tenor towards Krishna against Dharma, Artha, Kama and Moksha, i.e., against the limited propensity of limited elevation and salvation.

Ramdnanda, being further asked to subjoin the Fullest Reciprocity of Madhura Rasa, proceeded to delineate the Counter Reciprocal Moiety of the whole by fixing the Object in Shri Radhika. **The highest step of devotion is displayed in the service of the Pair and in utilising the full independence of the servitor to espouse the cause of the Predominating Aspect of the counterwhole by associating oneself in Her company.** Ramananda was found to describe the situation of the Paraphernalia and the transcendental duties congenial to the confidential service of the attending maids of Shri Radhika which completed the full narration of the manifestive position of the Amorous Pair.

The exposition by Rai Rlmananda at the behest of Sri Chaitanya deserves the highest consideration. In effect he showed that the devotees who are imbued with All-Love and Who walk in the footsteps of the spiritual maids of Vraja, alone attain to the realm of Goloka. The

different locations of the devotees in Goloka according to the respective differences in the nature of their Rasa i.e., mellow quality, are settled by the inconceivable power of Krishna.

Chapter – 4 EXPLORATIONS IN VEDANTIC TRUTH

The jiva or soul is different from phenomenal denomination, but the fettered condition of an individual soul has association with material world.

* * *

The Vedanta has taken the difficult task of imparting instructions to relieve these rupturous tendencies among the ignorant who are prone to succumb to the tempting influence of the deluding potency, maya.

* * *

So Shrimad Bhagavatam should have the first place among the dozen schools of commentaries (on Vedanta), and whenever there is any conflicting view in the writings of the commentators, a reference may be made on the point to the genuine commentary, Shrimad Bhagavatam.

* * *

The Vedanta wants to establish the pure theism and no phase of henotheism or Pantheism should mutilate the position of pure theism.

Those really wise persons and none else can obtain eternal peace, who, in virtue of their devotion, see within themselves God Who is the Chief Eternal among all eternal and Chief Sentient among all sentient beings, and who, one among the many, fulfils their desires. Katha 11/2/13

Dwelling in the midst of ignorance, wise in their own conceit and puffed up with their learning, deluded fools try to find their way through a maze, even like the blind leading the blind. Katha 1/2/5

I am the only Object to be known through the Vedas and it is I alone am the Author of the Vedanta and the Knower of it as well. Gita XV. 15

This supreme esoteric secret of the Vedanta which has been declared from ancient times should not be revealed to persons who have not subdued their passions, nor even to one's own such a son or such a disciple.

Svetasvatara VI. 22

EXPLORATIONS IN VEDANTIC TRUTH

1 Introductory

Derivative Meaning - The intellectualism of the sacred India is associated with the importance of Vedanta Philosophy which has been a much talked of Subject among the erudite advocates of transcendence. The derivation of the word is traced to the highest pinnacle of spiritual knowledge in the Holy Scriptures known as the Vedas. The ontological

views of the Vedas build up the mansion of the unalloyed spirit purely based on transcendence beyond phenomena. Later on the theme of Vedanta has been cryptically presented in the form of Aphorisms ascribed to have been written by the greatest sage of India Krishna Dwaipayana Vedavyasa, utilising all sorts of rationalistic cosmological metaphysic. Some aphorisms speaking for the Vedanta system may be considered as reconciliative roots of the conflicting hymns of the Vedas which deal with the esoteric questions of Pure Knowledge apart from the material structures and their association in accommodable space, signifying a subtlety.

The Vedas are the emblematic representations in the shape of hymns dealing with higher knowledge in connection with the present predicament of our intellectual speculation. So Vedanta would inculcate the highest esoteric advancement of the rationalistic view for famishing the means of tracing a cosmic Fountain-head Who can satisfy all our Quests for the Being, non-Being and beings. The Vedas, in other words, are the first information reports of human knowledge which go by the name of Scriptures being unveiling agents of hidden knowledge; and Vedanta is concerned with famishing the true materials where the exoteric phases of different conceptions find a termination.

Different Meanings:- A certain writer of the so-called monistic school in tracing its fundamental merits went on to establish Vedanta Philosophy as applicable to a subject based on the Scriptures known as Upanishads. The Upanishads are considered as esoteric instructions of the Vedas which form the subject-matter of the treatise dealing with the cosmology of the phenomena, their sustenance and dissolution as well as an attempt at having a peep into the transcendence. A keen f observation will tell us that the Aphorisms of Vedanta are meant to I meet the apparently conflicting inculcations of the hymns together with a cogent rationalistic view to dispel all erroneous determinations of different scholastic explorations.

Eligibility and Designation of Readers:- Every endeavour in this matter should be successfully carried out by experts and whenever they are found lacking in capacity, the result will be harmful; so we should learn how to grapple with the theme properly. If we are hasty on-lookers of Vedanta, it may lead us to some incorrect determination. We may utilise

that very finding for earthly purposes. We may turn § ourselves hunters of curiosity and leave it just after our search is completed; but we may receive the true benefit only if we patiently approach it to have the true conception of what is truly desirable for us. The first two readers will surely miss their aim to utilise properly their time and effort in order to become successful. The aim of studying Vedanta is to scale up the tallowy smooth gnomon of phenomena; but if the slippery position does not allow us to reach the summit of the post, then such an attempt will tend to remind us of the observation of the king of the Highlanders towards the unsuccessful J spider. Before we are admitted as students of Vedanta, our attention should not be directed to view perishable limited objects, all of which are usually meant to be lorded over by our senses.

If we are inclined to accept the delineations of Vedanta in the same line with Nature's limited productions, we are liable to be too confused to make any progress. If the Transcendence is brought in the same category with the sensible world, no positive knowledge could possibly be imparted to us through the Sounds, which have got transcendental values. Ordinary philosophies could not be easily managed by our sensuous exertions. But when we have no support of transcendent Sounds; we are likely to view the reading of Vedanta in the same light with ordinary philosophy and put it as a convict in the dock to answer the charges for which it is not responsible. I am going to tell you now a few words on the Vedanta. My telling craves a reciprocity of your listening to my sound through your aural reception.

Sound is the main substratum of the Vedanta which deals with a subject unapproachable by our present crippled imperfect senses. The ear cannot work as a receptacle unless we are willing to admit a sound and this admittance depends on our taste and previous experience. This prior experience invites affairs within the phenomenal range, but the Vedantic sounds, have a different aim. So a more studied reciprocal situation alone will crown our efforts with success, in matters pertaining to Vedanta.

Many of our friends pose themselves as knowers because they have a true taste for knowledge. To acquire such knowledge they utilise their senses for creating their conception of objects and their components. Such knowers claim a subjective position to consider the synthetic as

well as analytic values of their determination. The objects before them are known as phenomena which serve to engage their attention while scrutinising the causes and the laws of all phenomena by their empiric and intuitive reasonings. This is in other words philosophising the object by mental speculation.

When the knowledge of a being is restricted to phenomena, it passes by the name of natural philosophy, but the psychological dealing with sentiments discloses a branch of knowledge known as mental philosophy.

All the philosophical speculations in connection with our sensuous perception are no bar to our wrangling over them. The outward representations in all cases, if reasoned, need not exactly identify themselves with the true objective stand; as for instance, our impression of a star is much more augmented when we are conversant with the coaching of an adept in astronomy or when scientific methods predominate over our erroneous convictions. The deceptive outward manifestations are not necessarily to be accepted when such delusions are detected by some deeper activity. The seeming reasons often carry us in a wrong direction and we are not favoured with the Truth; and seeming truths though found to be efficacious in particular circumstances show a susceptibility to transformation. So the ontology of unchangeable formation should not be neglected for alternative changing features.

The methods of thinking of different people of different countries are not the same. So we cannot expect identical results in philosophy. Happiness and virtue have been selected as the essence of philosophic speculation by both the Hellenic and Hebraic Schools; whereas in China they were meant for the preservation of a loyal society and local constitutional Government. The mystic philosophy of mediaeval Europe in its different varieties has invited apathetic reflection in the judgement of many thoughtful persons. The animistic conception of Persia as well as the impersonal idea have brought out criticisms from Indian philosophers. The savage conception of philosophy as well has also been discounted by means of critical and ethical arguments.

For a long time Indian Philosophy had been mentioned in six different phases bearing dissimilar methods of exposition but in the course of the

unrolling evolutionary process we have had a few dozen philosophic views coming to us for our speculative considerations. Mind has been noticed as the functional agent of agreeing or disagreeing with a standard position within the scope of its finitudinal range. It is termed conscience or Buddhi when it is fixed. The egotistic function of mind in respect of mundane objects is called Ahankara or the subjective tendency of lording it over a partial phenomenal aspect. **The jiva or soul is different from phenomenal denomination, but the fettered condition of an individual soul has association with the material world.**

The five old schools of philosophy of India do not vouchsafe to bear identical attitudes with the Vedanta philosophy. Some supersensuous methods are revealed in comparative studies, though in the beginning such warnings need not be offered to the students of the Vedanta. The science of the Vedanta philosophy had also dealt with the aspects of the constant changes of form resulting from inevitable development and also elucidated the position of permanent unalterable elements in ever-altering forms.

The Vedanta deals with a theme beyond the finite views of phenomena. The subject dealt with in that particular philosophy is not confined to any part of the material space, any definite span of time or any object of sensuous perception made up of any substance of this universe. The activities of a being are measured in time, the playground of a being either linear, superficial or cubical is accommodated in space and the limited subjectivity or fleshly entity is confined to phenomena. The Vedantic scheme is quite different from such limited structural monuments though some people attempted to bring Vedanta within the prison bars of their senses.

Though Vedanta expresses itself in ordinary language quite dove-tailed into the views of our ordinary intelligence, it gradually heaves us up to the super sensuous regions where the senses cannot work by their present implements or cannot help us with the words of our ordinary commerce with friends. The transcendental topics are imparted slowly through the linguistic and rationalistic attainments by differentiating the plane of transcendence from the undesirable transformable plane of enjoyments. As it helps us on this progressive journey of understanding we should not stick to a stagnant view in order to gratify our senses just because the

rationality and harmonious language of the Vedanta seem to fit our whims. So the method of studying this particular philosophy involves a process of eliminating all chances of confusing the transcendence with our present plane of thought.

Apprehending Community - The special feature of Vedanta has a marked distinction from other views of different schools of thought. The epistemology, the cosmology and the ontology of Vedantic views do not necessarily follow the hackneyed path of worldly argumentations based on phenomenal conceptions. Its specifications and special features do not exactly dove-tail into the conceptions of various schools; so there is every possibility of differing views being received with some sort of apprehension, by other schools, for fear of losing their own merits.

As there are different views maintained by the non-Vedantic community regarding the nature and essence of metaphysical advancement, we find on every side apprehensions among the ontological explorers.

We are naturally victimised by the pressures imposed on us through agents who are inclined only to participate with transformable things and passing thoughts arising out of their association with the transitory positions of different objects they come across. The new phase of thought exhibited by the Vedantists may appear to some of the thinkers to be tampering with the peaceful abode with invincible strong walls which they sought to build round themselves. Some men consider the treatise of Vedanta as a bugbear because it destroys the very root of ignorance in which they are steeped due to their close affinity with natural associations. Among the readers of Vedanta, we shall surely meet men who have vehement oppositions to counter in order to maintain their position. Some of us have become complete slaves of our present senses and find ourselves incapable of grappling with the situation when some new and powerful contending views are offered by Vedantic invasion. Misapprehensions arising from bitter experiences of this world may indicate to us the undesirability of invoking the Vedantic thought among the sensible community. The Time-serving attitude of the common man would never invite Vedantic inculcations as none of us is inclined to disturb our I easeloving aspirations.

Appreciating Community:- As we find different mentalities of people, we

say secure friends of Vedanta from the communities who have had an unwelcome experience of this world during their sojourn in life. Scholars of this pessimistic temperament would come forward to pay their full attention to Vedantic thoughts to corroborate their long-nurtured views. The accumulated treasures of Vedanta would thus acquire a different thought to fill up the shelves of its records of mental speculation.

The treatises and discourses on Vedanta may serve also the purpose of the students of knowledge and seekers after Essential Bliss by regulating the temper which would entangle them in temporal situations. The optimists will also show themselves apt to aggrandise their hopeful and aspiring temper; but we are not confident that every optimist will welcome the Vedantic thought. Among these thinkers we cannot hope to secure sympathy of one and all, as there may be a certain section of people who are busy to participate in earthly things for their present needs and would not look after a permanent incoming treasure. The efficacy of Vedanta is truly observed when sentient existences are found to meet all their wants of present life and after. When they can understand that this emporium is a true repository to dove-tail their eternal purpose, a true appreciation will then be found in them.

When the Absolute becomes the goal of a sentient being, such sentientism, has got a character not circumscribed by the nature of phenomenal restrictions. But when it tends to limit activities to finite things and phenomena, it leads to a temper of lording it over the finite things having only mundane relativity among them. All activities of the spirit in the direction of the transcendental Absolute have to come under devotion or Bhakti whereas gratification of the senses leads to an activity known as karma of the actor. The Absolute has an unalterable complete situation void of the three positions of the observer, observation and the observed, according to the conception of the gnostic or jnanis. The Factor of time cannot have any supremacy over the Absolute.

Unlike phenomena where everything is liable to transformation during the course of time, the Absolute does not undergo any change.

The Absolute cannot be enjoyed by sensuous activities meant to bring any profit to mind and body. All the profits that accrue by offering our services to the Absolute are never meant for our temporary happiness,

depriving others of the benefit. The Vedanta would actually deprive of Bliss the human frame and subtle body, which are wrongly incorporated with the unalloyed absolute infinitesimals. By the word absolute infinitesimal I mean the individuation of the identical quality and not the quantity. The stuff of the Absolute is not liable to any change. No factor of time would have any potency to mutilate it. No space is reserved for it as for material entities. The Absolute when analysed will go to show a division between the parts and the whole. The character of the Absolute will differ from that of the non-Absolute as estimated by the properties of perfection and imperfection. The undesirable experience of regions of imperfection and inadequacies need not be carried over to the eternal aspects of the origin, nature and ontological of the Vedanta.

The knowledge of the Vedantic field need not be restricted to the mere elementary formula that conveys the Smarta elucidation and to treatises of such workers as have deviated from the strict path of Shruti. In fact the untenable sectional views need not be included at all under the category of the Vedanta. The different explanations of several creative thinkers and destructive explorers should not be confused with the Satwata Puranas and Pancharatras.

Besides the Smarta development of the Vedanta we have got to deal with the various treatises written by the Vedanta scholars to enlighten us on various points in our practical life. So we find that the Vedanta includes four aspects which pass by the names of (1) Shruti Prasthana, (2) Nyaya Prasthana, (3) Smriti Prasthana and (4) Prakarana Prasthana. The first two series are accepted by impersonalists, with a very few quotations from books known as Smriti whereas they do not admit the whole arena of Smriti for their Vedantic advancement.

The Upanishads are Scriptures accepted as the Vedas or Shrutis. They are not only the Vedas but considered as the acme of Vedic literature. The rational version of the Upanishads should be considered philosophical in comparison with the adorative songs of the Samhitas towards a pantheon of Vedic gods. Though the various Upanishadic Mantras have apparently conflicting features, they are reconciled by the aphorisms of Shri Vyasa in his Uttara-mimamsa philosophy under different systematic logical categories known as Nyayas or Adhikaranas. Each theme of an Adhikarana has been fully dealt with by Panchanga or

five-fold positions of theological system of meet opposing controversies. The aphorisms have been subjected to the polemical views of different philosophical systems which may be proved to go against the truth of the Shrutis; and again the aphorisms are supported by the Upanishad-Mantras followed by Smritis and reasons offered in favour of the citatory passages termed as Bhashyas and their commentaries by erudite savants.

The leaders of interpretations have given us first hand information regarding the classified subjects, Nyayas or Adhikaranas briefly treated in the Sutras. Among these interpreters we find contending views and explanations. Some of them differed from others in grouping together the Mantras under the same heading of a particular subject, and sometimes their views were found palpably varying with one another due to designed observations. They are all liable to contract the fourfold defects of misconception, inebriation, organic shortcomings and inclination for deception which do not permit them to have correct views.

Aim and Object - The aim of the Vedanta Philosophy is Transcendental Love of the Absolute, though the Absolute has not been fully explained as "Akhilarasamrita-Moorti" (Evermanifested Emporium of relational beatitudes); but the subject treated in Vedanta will explain that Vedanta aims at no other object than the Personality of the Absolute—undeviated and unvitiated knowledge. The object of inculcating the unique philosophy of Vedanta can be traced in the first two Chapters of 'Relativity' and the third Chapter of Procedure to gain the only aim or goal. The object can further be traced in reconciling the apparently conflicting intellectual hymns of the Upanishads, all of which tend to the three-fold aspect of the unity viz., (1) the relative positions of the Absolute, (2) the procedure of uniting the two positions of lover and the loved, apart from the temporal vitiation, deformities of individuation, interception of non-transparent stumbling block and from opaque wrangling intransigentism due to our poor incapable senses, and (3) the incessant beatitude.

The restless nature of mental speculation for variegated entities of this temporal experience through the senses has dissuaded us from having our final rest in indistinctive and undifferentiated manifestation. The erroneous idea of cornering the Absolute in impersonalism in order to

avoid the miscomprehension of plurality and temporal position of the objects in our view should not lead us to 'a zero-making policy' to get rid of the numerals: The very project of eliminating the concepts of the Absolute, though apparently it leads us to One, will not be satisfied till we banish the idea of Oneness having been troubled by the numerical reference of dualism in our establishment of unity. The impersonal suggestion of dismissing the Knower would end our exploit of discoursing about the Absolute.

If we are satisfied with having gained what we wanted, that is to float on the waters of Knowledge, there will be no occasion for opening the question again. An annihilative spirit gets his final rest when he considers himself quite successful to have gained his aim. By the very proposition he has stopped his iteration of an impersonal aspect of the Absolute, so no link can be traced of any other explanation to be offered in the quest of the Absolute Knowledge. All sorts of being-hood, unalloyed situation of Knowledge and incessant Bliss could have no operation again on his speculation.

Before delineating the objects of Vedanta we should have a thorough relative knowledge of being and non-being, knowledge and ignorance, happiness and pain; though these prove to have a temporal mundane reference, still to evade an attack of the opposers, we must explain our position in transcendental region where no such opposition need be confronted. The object may have two-fold aspects—the ingredient or the Material Cause free from mundane association, and the existence of the Manifestive Nature of the Efficient Cause. The two causes are paralysed in the impersonal conception of the indistinctive or undifferentiative monists when they talk of the Absolute, whereas the ontology of Vedanta will show as the Eternal Manifestive Play of the Absolute.

The Transcendental Entities eternally represented as the Fountain-head of the two causes will never be found in an indolent mood such as we find in insentient beings void of animation but they will be united by the tie of love for Eternal Manifestive purposes to keep up their reciprocal eternal spotless activities. The Predominating Transcendental Singular Actor will be superimposed on the predominated plural beings who are associated to serve Him with All-love.

Whenever we find a dissension between the entities of predominated ingredients, they do not agree with the sole aim of loving the All-love. So they are relieved from eternally working with the same spirit for the Singular Predominating Entity. This dissension facilitates their welcoming a vitiated field of work where they get temporal affinity or apathetic feelings among them. **The Vedanta has taken the difficult task of imparting instructions to relieve these rapturous tendencies among the ignorant who are prone to succumb to the tempting influence of the deluding Potency, Maya.**

2 Background of Vedanta

Question of Time:- The Factor of Time is an inseparable ingredient of every theme on the qualitative plane. Every existence is traced in the units of Time and it will be natural to enquire when and from which quarter and by whom this particular school of thought has been brought to light. This question dealt with by Vedanta has arisen in the individual soul of man since his attaining puberty of receiving Knowledge. So it hinges upon ascertaining the halcyon days of civilisation when human Knowledge determined man's real self. Critics have already come forward with fixing the date of Vedanta after the ritualistic activities of the Indians of early days, as Vedanta itself discloses a rationalistic aspect apart from attending to the homestead performances.

Scriptures of Yore and their Apparently Contending Hymns: The Vedas are recognised in some quarters as the oldest of books, not only of India but of the whole world. They incorporate at the same time later productions of treatises dealing with gnostic activities. These rationalistic old books go by the name of 'Upanishads,' whereas the old hymns are collected under the name of 'Samhitas'. The word 'Upanishad' is acknowledged to have the supreme seat in the hymns of the Veda and they are placed at the very top of gnostic production. The derivative meaning of the word 'Upanishad' discloses the fact of enquirers before the instructors, so as to reveal a special feature of the Vedas which is termed Apaurusheya ' or not written by any human agent. Critics would advance their surmise that no historical tracing of the author has been justified to have such non-designative authorship.

The Upanishads as well as the hymns of the collected part of adorative

songs towards different subjects of worship are designated by the name of 'Shruti ' or recollection of what they heard before when scripts were not in vogue. The normal demeanour of determined self has to receive sounds which are but symbolical representations of thought. This sort of imparting knowledge first characterised the shape of the Vedas or store-house of knowledge in emblematic forms. As the intellectual aspects of the Vedas are many in number and apparently conflicting statements are found in them, a necessity was felt of putting them together in an assimilated form in the shape of aphorisms. We shall deal later on with the divisions and sub-Chapters and 'Adhilcarans' (Themes), etc.

The back-ground of the Vedanta System is found in the Upanishads which are opposed to thoughts found elsewhere so that, contradictions had also to be met with when dealing with the questions. The rationalistic aspect when judged by different individuals with varied tastes was bound to end in a decisive combat with the result of victory of one and defeat of the others. The 'Puranas and Pancharatras' dealt with the explanations of the aphorisms that led in the direction of positive interpretation.

The chroniclers would tell us that the Upanishads come into existence after the hymns of the Samhitas and before the advent of aphorisms, Purdnas and Pancharatras. And if they are to be put in the standard of time, they may be traced back to a date three millenniums of solar years back from the present age, if not earlier. So the aphorisms of Badarayana were composed before the present Puranic and Pancharatrik interpretation as well as before the advent of the Mahabharata.

The Aphorisms did not cement the conflicting hymns of the Upanishads, but they mention the different thoughts of treatises of Ashmarathya, Kashakrtsna, Badari and Audolomy, besides thoughts of five different systems of Indian Philosophy. The rationalistic arrangement of the Aphorisms gave vent to the new System of Shakyasimha and Vardhamanagnatiputra. Though these cannot claim precedence, some hasty scholars want to consider their age as just preceding the writing of the Aphorisms.

The apparently contending hymns of different Upanishads have caused doubts in the minds of rationalists who have come forward with their respective arguments. The Aphorisms played a good part to justify or to

reconcile the conflicting thoughts of diverse schools. The dominating influence of Aphorisms has done a great deal of good to settle the combatants' views. The bonafide readers are the best judges to decide the successful arrangement of the Aphorisms.

Preceptorial Lineage of the Author:- The history of India has supplied us with the combating spirit dominating the rationalistic period on account of different agents and they have been singularly met by the progenitor of the succeeding schools of religion and the authorship has been ascribed to Krishna-Dwaipayana Vyasa.

This author had to edit the hymns of the Vedas in four different books and had to coach up many disciples to deal with the different branches of knowledge pertaining to the use and practice of the then civilised section of cultured society. His lineage is traced to the progenitor of the human race known as Brahma by the discipular order through the sage Narada, which ascription has been contradicted by Impersonalist school.

The old history of the country has described the lineage together with the texts of Upanishads which disclose many branches in discipular order from Brahma.

3 Vedanta and other Schools of Thought

Animism in the Hymns: It is a belief among the Philologists that India is the cradle of a civilisation where, in days of yore, were inculcated the systems of perpetuating human thoughts in script. And this theory of the primitive culture of a civilised people has been unnecessarily criticised by mala fide misinterpretation of designing people. The original script of intellectual representation has been traced to Brahmi and the devising of Kharousti aided it and developed cultural advancement later on.

The civilisation of the Mongolians of Central Asia has exercised a further clarifying influence and added to our knowledge through Shanki scripts which are also found to have been used for the purpose of mathematical tabulations.

The old language of the Aryans has furnished us with the root Ana' and Hellenic form of the word is found in Pneuma ' considered to be identical

with Prana or Mukhya-Vayu. A sentient body which can take initiative has been traced to have a possession of Pneuma by which it is designated as a body known to have anima or soul. Behind the natural aspect there is a trace of separate existence of spirit in each different phase. This has given rise to polytheism and its followers who maintain diverse Godheads instead of the Supreme Power in the Immanents.

The system of Vedanta does not inculcate this sort of polytheistic ideas. Some henotheistic views are introduced to pacify the animistic thought to some extent. The introduction of the Supreme Power of one Impersonal as substratum, whenever any object of worship is taken into consideration, is an instance. The henotheists do not discourage another member who may have a different turn of mind in establishing another object of worship. The idea of Immanence is sometimes fixed in the Supreme Power and on another occasion the Immanence is separately determined. The Pantheistic determination accepts a synthetical foreclosure of all attributional reference to One, neglecting outward features.

Zend-Avesta and Vandidad: The animistic thought in Zend- Avesta and in Vandidad has almost similar consideration like Vedic Samhitas of India except that the terms are apparently different in many cases. The Suras or gods have got opposite specification from the Asuras whereas, the writings of Zoroaster and his followers differ from the Vedic gods and their utility. The impression of Ahurmajda and Angora Maiynu has a dualistic conception among them like virtue and vice, light and darkness. The phases of gods are known as fire, air, water, etc., like the later gods of Greek and Roman mythology. Vedic India has given to the western lands of Persia their polytheistic gods through Pahlavi books and Gathas which were carried to serve the civilised mythical thoughts of Sourthern Europe in days of yore.

The Hebraic impressions of the semities more or less reveal a vague idea of the Supreme Integer against all polytheistic impressions of the civilised world as well as the savages. The principle of grouping together in One can be traced from the different entities found in the powerful fountain-head experienced through the senses and they are again analysed by marking different representations coming out from one source; in other words, animism and more or less polytheistic experiences have terminated into the One Supreme Spiritual existence of

the Immanence or the Transcendence of Vedanta.

Taoism and Confucianism - In China we find Taoism inculcated by Lautze and later on the theory of Confucius went on to inculcate the methodic order or Society. The systems of different countries are all based on the principle of examining the outward feature of this mundane world. But the Vedanta philosophy has gone in a quite different direction to dispel all the apparent sides. The religious views entertained in old days in different countries might not have invaded India to add to more or less polytheistic thoughts, but in order to reconcile all apparently conflicting ideas. The rationalistic hymns traced all manifestations to One purpose of Immanence and easily counteracted the different propositions of polytheistic impressions which served the purposes of different societies.

Nilotic and Semitic Notions - The Nilotic achievements and the Semitic impressions were much in vogue in the northern part of Africa and Southern Europe, though these have very little to do with their promulgation in Northern India. The ancient sculptors carving emblematic impressions on stone, as well as the preserved mummies would surely go to show an aptitude for establishing an emporium for visitors of Museums, in succeeding years. The Semites of the Nilotic region became advocates of one birth instead of examining the separate existence of the spirit apart from the seeming material structure. The story of reflection of the external body is the best specimen of retaining the transformable situation of perishable things; whereas, the ontology of the Permanent is carefully neglected. The society of Vedantists was never dissuaded by these foreign thoughts, and some sort of intrusion can be traced in the aphorisms of Vedanta which stultify their critical reasons.

4 Subject-matter of Vedanta

Arrangement According to Panchanga Nyaya:- The arrangement of the Aphorisms is classified in four principal Chapters and each Chapter is again divided into four sub-Chapters known as Padas or quarters of the principal heads. Each Pada has dealt with a different subject and this department consists of some aphorisms or a singular aphorism even where five different syllogistic aspects are dealt with. Whenever a theme is under consideration of a particular Adhikarana we observe the five

stages of dealing with the subject, viz., Vishaya (subject), Samshaya (doubt), Purvapaksha (opposite argument), Siddhanta (harmonised conclusion) and Sangati (consistency of the conclusion). No subject-matter can be confidently accepted unless it passes through the five processes of logical or rational departments. The different commentators have arranged and treated the subjects in different ways. So the Adhikaranas are not accepted in the same line by every commentator. Some Aphorisms are accepted by a particular commentator as Purvapaksha and by another as Siddhanta. So there is a change traceable in dealing with the Aphorisms.

The Subject-matter of different Chapters of Brahma Sutras:-

The four Chapters are designated as (1) reconciliation of all Shastras in Scriptures (Samanvaya), (2) consistent reconciliation of apparently conflicting hymns (Avirodha), (3) the process of attaining the Goal (Sadhana), and (4) the desired fruit accrued by such procedure (Phala).

The subject matter of the Adhikaranas is delineated in different ways according to the different views of the commentators. A short list of the principal subjects dealt with in the Aphorisms is furnished below:

Chapter 1

Sub-Chapter I:- The first sub-Chapter has dealt with the cause of this universe mentioning Shri Purushottama as the Object of our quest as well as with the reconciliation of the apparently contrary interpretations.

Sub-Chapters II and III:- The second and the third sub-Chapters have dealt with the various doubtful misleading interpretations residing in the object.

Sub-Chapter IV:- The fourth sub-Chapter contains a reconciliation of contending thoughts of Sankhya Philosophy.

Chapter 2

Sub-Chapter V and VI:- The fifth and the sixth sub-Chapters contain refutations of Sankhya inculcations. The sixth is specially meant for the condemnation of the offered oppositions.

Sub-Chapter VII:- The seventh sub-Chapter has traced the functions of souls together with the Origin of the manifestive world and its dissolution and a refutation of opposition offered in connection with the “Naimitic Avatdrs”.

Sub-Chapter VIII:- The eighth sub-Chapter deals with the refutation of contending arguments against ‘Pneuma

Chapter 3

Sub-Chapters IX and X:- The ninth and tenth sub-Chapters deal with the nullification of undesirable aptitudes and the positive assertion of desirable aspirations.

Sub-Chapters XI and XII - The eleventh and the twelfth subChapters are meant to inculcate the respective procedure of dignity and essence to reach the desired Goal.

Chapter 4

Sub-Chapter XIII:- The rest of the sub-Chapters have delineated the result of the procedure, of which the thirteenth is a declaration of the result of ritualistic performances.

Sub-Chapter XIV:- The fourteenth sub-Chapter has described the process of different forms of dissociation of the jiva souls from the body.

Sub-Chapter XV:- The fifteenth sub-Chapter speaks of the way to attain to Brahma-Loka as well as the ascertainment of the aspect of Brahman.

Sub-Chapter XVI:- The last and sixteenth sub-Chapter discerns the majestic aspect of the Final Situation.

5 Different Commentaries

A. *Shrimad Bhagavatam*:- We often hear that the different systems of religious currents in India have more or less derived their origin from the different interpretations of Vedanta. None is recognised as the leader of a school unless he can maintain his position as a commentator of Vedanta-Darshan which is known as the treatise on the Vedas as well as an authoritative refutation of all the different systems that might oppose the original source of religions of India. Two contending parties have decided the fate of Religious India, viz., the philosophers who have got a tendency to differ from the religionists by their rationalism, and secondly, the communities who have secular views different from those entertained by religionists. Early inculcations of religious views would show us a less civilised interpretation of usages in society; whereas when they were opposed by different scholastic views, they mended their course a little to meet the invaders their exploitations.

The Aphorisms were meant to give an undeviated decision of the apparently conflicting impressions of the hymns, but a frustration of the aim and object to gain some designed results transpired according to the whimsical temperament of the anti-Vedantists who had an inimical motive of attacking the undeviated devotional principles. An apprehension was

detected by the writer of Aphorisms of such insinuations; so he undertook the task of furnishing a true interpretation that might check the exploiting stultified from diverting the people from the Absolute Truth.

The Puranas are the supplementary elucidating religious instructions of the Vedas. People, who are interested in having an interpretation of the Vedas in their own light, demand some supporting views to foster their cause; and so the supplementary writings were written to suit the different tastes of Rajasas, Tamasas and Sattvas. The Sattvas are truly ethical, whereas the other two are busy to maintain their respective notions. So the Aphorisms as explained by the commentators of these two schools, viz., the Tamasas and Rajasas seek to disturb the inner essence of the writer by their commentaries.

At present we have in our possession a dozen commentaries of the Aphorisms of Vedanta. It is difficult for a reader to select the genuine commentary of Vedanta-Darshan, when the commentators themselves are more or less victims to misconception (Bhrama), inebriation (Pramada), defective observation through their sensuous experience (Karnapatava) and instigation to delusive enterprises by dissuading from the Truth (Vipralipsa). It is said that a true sage is quite free from such defective possessions, so we should rely on the true devotees who have no other ambition than to serve the Absolute. The commentators who have some definite design of floating tendentious explanations to mislead honest but unwary enquiries by their stultifying suggestions and to oppose the true functions of the unalloyed soul, have often led only to the delusive features of the nonabsolute.

From the pen of commentators who are victims of the triple qualities of this defective and limited world, we cannot expect the Positive Truth. Most of them are misguided by their wrong preceptor; some are found to be actuated by their short-sighted policy, being unaided by the Personality of the Absolute owing to their non-devotional attitude, and some have got unusual affinity, to lord it over the limited things. So going in quest of the genuine commentator of the Aphorisms has become a puzzling problem.

Each writer comes forward with his own treatise which, he says, is the Genuine Commentary of the Aphorisms, but since none has shown the

shlokas culled from the vast religious lore side by side with the aphorisms as explanatory comments, the commentators have found a loop-hole to introduce their whimsical writings as true explanations of the Aphorisms, asserting at the same time the vouchsafing words of Shrimad Bhagavatam to be vague in themselves. But the Bhagavatas always, when reading that book with all scrutiny, substantiate the assertion by recollecting the particular aphorisms exactly dove-tailing into the context. **So Shrimad Bhagavatam should have the first place among the dozen schools of commentaries, and whenever there is any conflicting view in the writings of the commentators, a reference may be made on the point to the genuine commentary, Shrimad Bhagavatam.**

Shrimad Bhagavatam's Two Great Annotators: Shridhara and Shri Jeeva;-Swami Shridhara has been appropriated by the Impersonal School as one of their members, but the Supreme Lord Shri Chaitanya Deva has reckoned him as one of the supreme defenders of devotion. Shri Jeeva Gosvami has given the true spirit of the author of Bhagavatam in his 'Krama-Sandarbha' (explanations following each shloka) specially in his Shatshandarbha (Six treatises) and Sarvasamvadini (Reconciliation of different discourses). So we need not misunderstand Shridhara to have followed the 'Kevaladvaitavada' School (undifferentiated Monism). Shridhara's Suddhadvaita (unalloyed monotheism) interpretations are quite different from Kevaladvaita views. Madyavadins, the advocates of Illusory theory in explaining the non-manifestive phase of the Absolute, are really pitiable objects in the estimation of the Devotional School.

It would be a tremendous task to supply Bhagavata verses to serve as commentaries of the Aphorisms in this short narration; so we give up the idea of that undertaking to exhibit the eighteen thousand slokas as commentaries of the Aphorisms which are a quarter less six hundred only.

B. Sattwata Pancharatras - The Sattwata Pancharatras are also accepted as commentaries of the Aphorisms, though none has attempted to arrange them accordingly under each item of different adhikaranas.

C. The Famous Commentators: Theistic and Non-Theistic. - The other ten commentaries claim to explain the sutras by citation of different

hymns of Upanishads in which the Sutrakara by following the divisional method has arranged them into particular themes. There were several commentaries before the attempts of Kevaladwaita School through the pen of Shri Shankaracharya. Sri Ramanuja and others have referred to the names of Bharuchi, Kapardi, Bodhayana, Audolomi, Tanka, Guha and some other older commentaries. We find half a dozen Bhashyas and several dozen annotations of the same after Shankara had given out his own interpretation. Among them, Shri- Bhashyam of Shri Ramanuja, Pumaprajna Bhashyam of Shri Madhva and his Anuvyakhyanam are the most famous, and later on we find that Vallabhacharya's Anubhashyam and Nimbarka's Parijata Saurabha (the origin of Keshava-Kashmiri's thoughts of Kaustubha), Bhaskara's interpretation of the Dvaitadvaita view and Shrikantha's Shaiva Vishistadvaita Bhashyam and lastly Baladeva Vidyabhushan's Govinda Bhashyam have added multifarious interpretations of the Aphorisms. Each Bhashyakara has got several annotations to explain their methods by way of elucidating their writings and chiefly to indicate the direction in which their interpretations differed from the opinion of a particular School, instead of participating in a common view. Vijnana Bhikshu has also given a Bhashyam of his own. One Sarvajna Muni's (Sankshepa Sharirakam' is also an attempt to explain the views of the Aphorisms according to the undifferentiated monistic school, while Vrajanatha, Purushottama and others have backed up the writer of Anubhdshya.

We are also at a later period accosted by the thundering muse of the writings tending to explain the Aphorisms by the Shakta method and to proselytise the Masculine or Neuter aspect of the Fountainhead to the Feminine store-house of all energies. Sectarians are not wanting now-a-days to come up with a Bhasyam of recent days alleged to have been written by Swami Ramananda which has not a little deviation from the views of his old perceptorial chair. It is not possible to give a brief survey of all the contending thoughts of different Bhashyakaras except what we dealt with previously in the preceding theme of this article.

The principal differences inculcated in the different Bhashyams are principally the two contradicting phases of the Personality of the Object and His Impersonal Phase. Shankara maintained Impersonality through and through, rejecting all the mundane relatives here and in the region he is going to enter. His idea of the Absolute is not fostered by the other

schools, except that Shrikantha's follower, Appayya Dikshita who has shown similar sympathetic views in his 'Parimala' shifting himself from his position in his older writings 'Nyaya- Rakshamani' and 'Shivarkamanidipika' and refuting at the same time what Alavandar and Lakshmana-Deshika had posited in their treatises.

Shankara and Shrikantha are more or less analogous to each other, though Shrikantha has admitted the personality of Brahman in Shiva for some time, apart from henotheistic views, unlike Ramanuja whose conception of the Personality of Brahman in Vishnu- nomenclature is not a transitory element to be dissolved in an indistinctive phase of Brahman. The Shrikantha cult merged in the system of Shankara together with his follower Appayya Dikshit whose conversion to Shankara's views has destroyed more or less his former writings of Shivarka Manidipika and Nyaya Rakshamani. According to Shankara his adoption of the illusory theory of maya has explained the unreal position of jiva or individual soul and material world, whereas the theory of devotion or Bhakti has been accepted by theists as the sole medium of reaching the eternal destination. Shankara's concept of ultimate salvation, Nirvana, can be had through inflated unalloyed knowledge of an individual, free from the reference of eternal existence and beatitude* by annihilating himself to the non-perspective situation of Brahman, where he should have no retention of individuality of his unalloyed entity save and except assumption of a hallucinative universally dispelling all empiric ignorance and bitter experience of defective designative finiteness. This would give him a theoretic relief of his existence.

D. The Differentiating Features of the two main Divisions of the Commentaries: The conception of the Personality of Vishnu and Krishna had been a bugbear in the apprehensive eyes of later commentators of the Impersonal School and they were frightened at the very sight of the manifestive references dealing with the relativities discovered in the Absolute. Shrikantha's Shaivism is considered as a corresponding Shaivite replica in the line of Shri Ranuhmja, though he was backed up by some of the Shaiva Adwaitins who talked of the personality of the object of Vedanta later on dissolving into nothingness.

The eternal manifestive Phases are more or less ignored by the process of distillation which eliminated all specific aspects of the concretised

mundane impressions. These are never required to be carried to the region of the transcendence where deficiency and transitoriness should never form a factor. The knowledge which has accrued through the medium of senses is no doubt drawn from transformable objects of phenomena. So they can have no absolute value according to the estimation of sensuous critics. But such impressions can have some lien when the phenomenal existence is considered as an imperfect and perverted reflection of the Original Transcendental Manifestation.

If we start through the synthetic process and from the mundane level, we surely neutralise the variegated positions of the phenomena and are naturally found to pose as impersonalists in the long run. But that situation is likely to suffer a change when the manifestive Absolute Phases are traced as the Eternal source of this eclipsed and imperfect vision of the phenomena. The mundane things stand in our visual range as an opaque screen preventing us from having a full sight of the transcendental tabula rasa.

Madhva's eternal associative Duality always maintains eternal devotional attitude which is the common basis of all the four inculcators of Positive Truth. Maya or delusive energy is to be abandoned or overpowered by devotion which will give eternal relief to conditioned individual soul or spirit. Individual spirit is never to indulge itself in the imaginary inflation for becoming the universal non-designative Spirit. Individuals are eternally atomic isolated numberless entities. They have eternal cognitional, volitional and emotional attributes in them. They are prone to be forgetful of the direction of service towards the Absolute, and such inattention has made them non diligent towards their Eternal Master, the Fountainhead. In salvation they are never to lose their eternal special individuality and this temporary captive individuation in the present sheath should never be considered as permanently neglecting the eternal ontological transcendental form. The individual souls and matter are not temporary production, but they are emanated from Brahman and they have reciprocal relations. The Personal Body of Brahman known as Vishnu is the very centre of all energies and attributes, be they temporary or eternal. He is All-potent and His Service is the eternal function of the individual spirits. The worldly pretensions of maya are traced in the unusual desire of elevationists and Salvationists. The devotees have got no such pretensions like the fictitious believers of enjoyment or the

salvationsists like the Vedanta interpreter Shankara. Madhva's interpretation of the Efficient Cause is not challenged by his opponents, but his conception of material cause of the world has been misunderstood by the Maydvddins to be different from the unique situation of Brahman. The phase of the material cause is not isolated from Brahman but the yieldings of the material cause should in no case be confused as identical with Brahman. The material cause has produced this phenomenon to befool

conditioned jivas or individual captive spirits, who have by their indolent mood behaved as enjoyers but the real cause should be seen to have emanated from Him through one of His conflicting potencies for that purpose which is misunderstood by a hasty idealistic conception from outward reading. A true insight would surely convince a student of the Vedanta endowed with a true theistic mood that the unique existence of Brahman has brought forth simultaneously the phenomena of sentients and insentients.

In fine we may mention that considerate thinkers of Transcendence do not quarrel with the nomenclature of the Object Who is a non-differentiated Knowledge of substratum exactly identifiable with the varieties of Energies inherent in Him. The spectator of the transcendence may find the object to be non-distinctive Brahman when all attributional references are eliminated, being frightened with the better impression of concretised blockades which, according to his sectarian views, is an irreconcilable item in reaching the position of the Fountainhead. The ideas of Yogins have continuously been persisting in being-hood of non-being as well as the phenomenal capacity attributed to Him.

The Bhagavatas or the devotees on the other hand did not exclude the three different aspects of their vehicular energy to approach the Fountain-head when they speak of the fulness of Majesty, Power, Beatitude, Glory, Gnosticism and Dissociative Renunciation and of the infinitesimal and of the parts traced as the infinitesimal unalloyed spectator of the whole. The transcendental concretising method has been eliminated in the transcendental conception of Impersonalists as weighty cumbrous odds which will grind their subtle entities like mustard seeds.

The impersonal school has resorted to Vivartavada instead of invoking

the powers of Inherent Energies with the Absolute, viz., the Shaktiparinama vada (the Doctrine of the transforming Energies). In the Arambhavada (Doctrine of basic activity) and Vastuvikaravada (the Doctrine of Transformation) these Vivartavadins (followers of the Doctrine of misconception) or Mayavadins have found many defects; so they do not want to follow them, but their evasive policy will not brand them as wise.

It is said that modern religions except those that are mentioned in the very body of the Aphorisms are the outcome of the Vedantic system. They are not acknowledged to have the support of the Vedantic thought and we find even refutations of them in that book. Some chroniclers predate the advent of the Sankhya system before the thought of Vedanta came into existence. We need not subscribe to this opinion as we find the Shankhayans have got a tendency to condemn the Vedantists as well. Some critics have deemed it fit to reject the present Aphorisms of Sankhya as original, but their view gravitates towards a neo-Sankhya system made out of the old policy of that school. They are found to tell us that Iswara Krishna's work Kaarikaa was commented on by Gaudapada who is said to have been the preceptor of Govinda, the Guru of Shri Shankaracharya. In the Upanishads themselves we find both the views of Sankhya and Vedanta side by side which has given rise to the religious views now in vogue. So these two systems are correlated whenever they are spoken of.

The Personal Phase of Brahman has been differentiated from all objects of the phenomena, so they have come strictly under the calculations of Sankhya. But as we cannot do away with our present concept of phenomena, the system of Sankhya has got involuntarily mixed up with the ritualistic aspects of all religious evolution. The cosmological view of phenomena has resulted in the elimination of all the objects realisable through the senses from final representation of the source.

The realistic view has deemed it fit to consider the elements as the cause of action. Even the Efficient cause is but a peculiar composition of differently distributed elements; whereas the other theory would tell us that the seat of true knowledge is eclipsed by the foreign intrusion of ignorance in the shape of elements. The peculiar formation of the sense has led to the mutilation of the objects in the chamber of subjectivity

according to the particular predominating quality.

The manifestive Aspects of the Unalloyed Spirit, void of all gross relation with matter, are simply hidden by the lack of transcendental impression, because the theory of enjoyment by senses has given rise to the dismissal of the phenomenal representation. The devotional aptitude, having no connection with the enjoying mood of the recipient, will give them relief by advancing the overwhelming nature of the efficient cause with the power of eliminating and rubbing out all sorts of objective ingredients. We are apt to realize the position of the object of adoration by our predilections, so that the dominating qualities play an active part in constructing a figure of the non-Absolute personality to suit our purpose. This mental speculation has produced Cathenotheistic formulation in our mind with a remote termination in Impersonalism. As our mind cannot receive things which are not included within the jurisdiction of the senses, we are compelled to apparel the Impersonal substratum by associating It with our impressions of phenomenal garments. So this has produced at the very outset the triple objects of worship - Brahma, Vishnu and Shiva, who are the descended aspects of the Impersonal Origin.

The Vedic henotheism has got a different phase in Panchopaasanaa whereby the adored objects are entreated to supply our present demands. We approach Ganadevata when we are in need of dispelling the opposing forces; we want to invoke Shakti when we desire to satisfy the needs of our senses; when we are in an ethical mood, we find solace in the sun-god and when we want to retire from enjoying the phenomenal world, we approach the dissolving Energy in Shiva. The Sankhya system has explained the Triple energies that are recognized as the active principles of the different aspects of Nature; in other words, they are the three qualities -- Sattva, Rajas, and Tamas, and their different compositions have instigated us to paint the Fountainhead according to our requirements.

We approach Ganapati when the two influences of Sattwa and Tamas become prominent features. The combination of Sattwa and Rajas qualities drives us to the sun-god and that of Rajas and Tamas qualities drags us to Shakti-phase of the Absolute in Nature. The unalloyed Rajas quality will lead us to the progenitor Brahma, the Sattwa quality to the sustainer Vishnu, and the Tamas quality to the destroyer Shiva. So we

subscribe ourselves to evolution, sustenance and dissolution when we do not require a combination of the different qualities. The Henotheists would claim by their particular taste to approach a temporal godly figure whom they call the Supreme manifestation of the Eternal Impersonal Phase and they would not discourage their friends of different schools actuated by the same principle in finding and painting their own Supreme reverential Object in some other demonstrative aspect in turn. So different phases of theism would not disturb one another when they have a common object of tending towards Impersonation in the long run.

The Vedantic idea has been proselytized to the pantheistic impression by people who ignore the different faculties of temporary senses. Whatever is perceived through the senses is but a relative impression susceptible to come under our sensuous activities with no permanent value in themselves. The phenomenal subjectivity should be obliterated by the intrusion of the destructive energy in the self. The Illusive theory of Maya will then act on them to lose their self by merging into the Absolute where the axiomatic view will enforce the common idea of the Absolute. They can give effect to these views when the position of the observer, the observation and the observed is conglomerated.

But theism has got a different situation from pantheism. The Personality of Godhead is the Principal Object to mark and the personality of the observer is set free from foreign invading elements - the soul proper is eternal and the magnitude of the soul has been found as an associative subservient to the Full Personality of the Fountainhead. **The Vedanta wants to establish this pure theism and no phase of henotheism or pantheism should mutilate the position of pure theism.**

Theism in some cases is troubled by Hellenic and Hebraic ideas concocted by people to suit best the altruistic practices among them. But we should be cautious not to welcome anthropomorphic or apotheotic interpretations. Neither should philanthropic attempts commit any offence against the true Vedantists. The Greek and Roman mythologies are no doubt good illustrations of the influence of anthropomorphic ideas in ascribing various situations to different gods, and in some cases the Indo-Aryan mythology is not found to be free from these faulty associations.

The apotheotic tendency has made many a hero to pretend as identical with different gods and the theory of social amelioration through altruistic activities has also obstructed us from receiving the Scriptures in a true light and thereby wrongly applied Biblical references to philanthropic exploitations.

The Supreme Lord Shri Krishna Chaitanya has endowed the unalloyed intelligentsia versed in pure Transcendental Manifestations with an entirely different eternal relationship of the pure essence which is not allied with the mundane decrepit condition.

Many apathetic hearts are found to oppose theism in different ways by their participating in a particular phase of epistemology in which they do not understand [sic] the spirit of the transcendental position of Theism in the Vedanta system.

The short-sighted conception of Impersonalism offered by the busty mundane philosophers cannot be relied on when they have got no authority to pass any opinion about transcendence to which they have had no access. The conviction and experience stored up in the mundane thesaurus cannot possibly accommodate the subject-matter of Vedanta which is beyond the realization of the impoverished senses and no previous experience could possibly judge the merits which cannot submit to the area of the ordinary senses.

The Aphorisms of Vedanta do not go so far as to delineate all the Manifestive Phases of the Absolute but give some directions which find further exposition in supplementary books; so we need not expect all sorts of perspective views of the Transcendence through the cryptic words and pithy expressions of the Aphorisms.

We have noticed some abuses among the so-called Vedantists when they associate themselves with mundane thoughts under the pantheistic interpretations of Vedanta. The pseudo-Vaishnavas, viz., Bauls and Sahajiyas together with a section of the Smartas, have shown a degraded phase in their worldly behaviour based on a distorted view of Vedanta. The very connotation of the word 'Daridra Narayana' of the altruistic school is a vivid illustration of the gross abuse of the Vedantic thought in the hands of naturalists, atheists, skeptics and agnostics who

all claim to be exponents of the ideas of Vedantic school. Wherever pure theism is crossed in the least we notice a feeling of paramount degradation in their hearts, intent on defiling the pure devotion of the unalloyed schools. The undigested food offered by Vedanta-Darshan will not nourish the intelligentsia, even if they have got possession of it through their linguistic attainments but vitiated by the contamination and misuse of foreign ideas.

6 Ontology

The ontological view will surely tell us that Eternal Brahman is the all-Pervading Supreme Cause of all manifestive eternal and transforming domains. All the Vedantic literature viz., Shruti, Nyaya, Smriti and Prakarana tend to delineate the Personality of the Unique Owner of all Eternal manifestations and their opposites and the conception of His Personality need not be morphologised by worldly temporal transforming attributes and at the same time He should not be denied His Spiritual Form, Attributions and spiritual eternal innumerable transcendental Qualities and unending and unrestricted Pastimes, Owing to His supersensuous situation, frivolous attempts should not be directed against Him by our anti-theistic exploitations. He should be approached through Shruti or pure aural reception of transcendental Sounds which should not be confused with mundane sounds which are temporary and meant for the gratifications of our senses. The mundane sounds have to submit to our inspectorial staff of the senses, whereas cogent transcendental Sounds are enriched with superior delegated powers of Divinity to regulate the previous conviction of an enjoying captivated object who poses himself as a subject to lord it over the phenomena. The mind and all other wrong activities of senses are to be regulated by means of devotional temperament to proceed to the Region of eternal transcendental Beatitude. The approaching activity along the path of devotion will empower all individual captivated entities to throw off the thralldom of this enjoying region.

Over this, we can trace as well the development of the Vedantic aspects in history and in many ritualistic works, known as Satwata Pancharatra, all of which show an advanced thought of practical Vedanta. Moreover the commentators on the Puranas and the Pancharatras also give us

facility to dive deep into the conception of the Transcendental Truth which will form an enterprise of the Vedantic extension. Some of the Prakarana books show a definite tendency to move towards the impersonal goal. The analytical development has given us a long list of arguments refuting pure impersonalists where we find a foliation of 'Rasa' apart from its indolent aspects. This is no doubt a valuable addition to the Vedanta library. Vigilant writers will come up in the field of the Vedanta in its dualistic phase, vehemently protesting against the ideas of indolent pantheists by their synthetic propaganda towards the Absolute. This process may appear to us as an inductive process leading to pantheistic vision in the long run shaping convergently to one point. Many schools of philosophy in their progress tend to convert themselves to one thought where specification is utterly denied; in other words, they speak of many things which will be proselytized to one thing viz., indistinctive monism.

Some of the adventurers have been found to transform the substratum itself or proselytize their mundane exploitative journey to the theory of misconception. The analytic process meets the synthetic aspirant at a point and we find a combined attempt of their development in literature which is also included later on in the Vedantic School. Dwaitadwaits scholars of the Bhaskara and the Nimbarka schools have given us such views. The empiric starting from a perishable plane aiming at the direction of the indestructible could bring for us a cumulative view of the terminus. The system of the Vedanta philosophy should always look forward to approach the Absolute and not to any search of the non-absolute. The mundane morphological march need not be considered identical with the transcendental morphology which cannot in any case show either transiency or altering phases.

The origin of the Vedanta is innate in knowledge and inseparable from the same, though its practical phases may insist on tracing the cause where it submits to inspection. Nature seems to undergo a transformation, but a vigilant eye could easily discern the unalterable situation, as she has two perceptible aspects, viz., measurable and immeasurable. The measurable attributes vary according as the temporality and permanency of the measurer. Transcendental measurement is perfect and true and not liable to become a victim of mundane controversy arising out of transforming, imperfect, unretentive and finite relativities. The purpose or essence of the Vedanta is not

conflicting as it has been reduced by wranglers to polemic exploitations which simply puzzle the observer.

The Absolute Infinity and absolute infinitesimals are not at loggerheads with one another. So the subjectivity and the objectivity described in the Vedanta Philosophy have different denominations from the present conception of the limited idealists who disown all types of objectivity. If we keep a keen watch over the transcendental object we can eliminate the grossness and the mundane subtleties. The new state of the spirit need not have any relation with mundane manifestations. The unalloyed soul should not be disturbed by cutting asunder the transcendental links inseparable from the entity of the unalloyed spirit. We should not anthropomorphise our present crippled ideas when we traverse the Vedantic path. The potency of the Personality of the Transcendental Absolute (Purushottama) need not be restricted out of our poor experience of this world which is of a faulty nature. The apotheotic conception should not prevail in the region of transcendence, as that plane is not to be confused with the world of three dimensions. The passionate views of imperfect limitations, if carried over to that region, would give a speculative transitory result which we should avoid for the safety of this particular philosophy. The origin of the Vedanta need not be epistemologised from the limited experience of phenomena. Of course, our restless mind cannot resist such temptations, but we should be cautious not to disturb the peace and the harmonious system of transcendence. We are to approach, and not to mutilate, the reciprocal [sic] entities of transcendence. Our intuitive faculty shows an unlimited scope of designing and shaping things according to our whims, but those are of no use, if such whimsical orders are not carried out by the transcendental Authority for reasons best known to Him. We have marked that our mind is offered viands for its consumption in the fettered situation and with the same we cannot utilize our mind and mental activities however ethical, and however much they may impress on us here for our future movements in the eternal path of welcoming our volitional and cognitional enterprises. An empiric mind with its intuitive aspirations cannot possibly work, unless helped by the spiritual Power Who does not bear the same attitude to the present phenomenal impressions. It would be better for us if our exploited innovations do not accompany us during our acceptance of the conception of the Transcendence. Our present consciousness and mind with all their

paraphernalia cannot possibly claim the suzerainty of the Transcendence when our poor ego is quite adaptable to and contented with the dolls of the phenomena. We have got an enjoying caliber when we tread on the worldly path receiving the help of our gross body and flickering mind. We have noticed that phenomena have direct connection with the mind and its paraphernalia. The mundane phenomena have got a perishable value, whereas the distinctive character of phenomena beyond our conception, is not identical with our present store of knowledge. The phenomenal objects require modification and our different philosophical speculations require rectification, whereas the transcendental Region does not submit to such regulative admonition and chastisement. We are to approach the transcendental Truth Who does not tolerate any aggressive exploitation from any other quarter. The summum bonum of all knowledge, beatitude and unending time, should not be mutilated for the sake of the safety of our eternal entity, which is absolute infinitesimal and not Absolute Infinity, as the inflation of our quantitative eternal ego is not expected to go beyond our own. The imperfection of grossness and subtlety should not claim to have their location in that region, as Paravyoma is never meant to accommodate the special characteristics of worldly phenomena. The subject-matter of the Vedanta is not an innovation, as the origin was lying dormant in spirit, and the Vedantic sound need not have had any origination in this material world. The transcendental Sound, though specified to exhibit a differentiative character, is not to be enjoyed by our enjoying senses.

We must necessarily convince ourselves that the essence of the Vedanta philosophy should terminate in the principle of devotion.

The last aphorism of the Vedanta Sutras tends to the impression that Sound will bring us to the Region wherfrom a return journey along the path of knowledge is not possible. It goes to show a process leading to the Transcendence, where no foreign invasion can be invited to form an opposite party who can persuade a sojourner to shift himself from the transcendental termination. The place is not meant for an indolent being to benumb his unending progressive activity for dissociating his connections with the transitory dark and undesirable element. By the constant chanting of the Transcendental Name the aim of spiritual aspiration will be fulfilled and no other process can remedy the evil of accepting the undeserving position of a worldly enjoyer. The whole line of

our religious associative transaction should terminate in our activity of being an instrument of the transcendental Sound. The constant uttering from the lips of a transcendental devotee can only help a man to get rid of his limited activity for the limited perishable objects. The aural receptive entity is not to exert its influence to impede the course of the transcendental Sound who would be pouring in with the purpose of regulating the erring ego.

So an eternal devotee should not cease to chant the Eternal Name of Hari constantly without any interruption. The interceding - repelling and covering - energy of the Absolute will otherwise act on him. The anti-devotional attitude will keep a reader of the Vedanta far off from the Absolute Truth. The sincere student of the Vedanta is expected to realize the presence of the Object of his eternal devotion and to be emotional. The mellow quality will display some symptoms which will bear testimony to his transcendental realization; otherwise it would prove his impervious character resembling that of a stone or adamant, or in other words, he would be considered to be an unsuccessful reader of the subject. The conception of the Absolute Truth will never be in his possession, if he confines himself to his sensuous activities and always desiring to lord it over the worldly phenomena.

If he cares to learn from others the real nature of their experience to bring himself in touch with the objects that have not been within the range of his senses, he will profit much by such an association and try to add to the store of his knowledge, which he could not have gathered by his attempts through the senses. When he welcomes the unprecedented nature of the Vedanta working in him his sensuous aggrandizement, he erroneously thinks himself amply rewarded by the acquisition of experience of an expert who is running after an impersonal object void of all sorts of designation. He can avail himself of a partial view of the indeterminate non-designative plane where the triple forms of the mundane qualities are not expected to preponderate in exhibiting their significance. The transcendental Sound becomes his sole engagement, he having secured the position of setting himself free from the egoistic exploitations of the phenomenal plane. Such a position would offer him the conception of the Absolute to Whom his only duty would be to offer his eternal services. This stage I known as regaining imprisonment as an enjoyer. Now he is in his proper health to engage himself as the eternal

servitor of the Absolute, knowing his own position. The full conception of the Absolute will give him the facility of serving the eternal Master in the highest capacity of devotion. In the Dahara Chapter of the Chhandogya Upanishad, we find that all these passionate activities are fulfilled when true salvation is acquired. The passionate activities are proselytized to most perfect engagement with the Absolute. So eternal full recognition will render a servitor exactly fitting the Great Consort for Whom every unalloyed spirit should have her only activity.

The Consort Absolute will wait for the consort servitor. The parent servitor will meet the Child Absolute, the object of his or her only engagement. The eternal friend servitor will regain his position as such. The personal attendant servitors will meet their Master and offer their confidential services, for sheer love. The confidential service offered by the neutral [sic] entity will indirectly be directed to the Absolute without any recognizance on the part of the unalloyed individual spirit.

The different readings of the Vedanta under true guidance will give us the result that Personality of Godhead is not approached by identifying oneself with the transcendental Effulgence (Brahman) coming out from the transcendental Body of the Absolute and that the all-engrossing features (Paramatma or Universal Godhead) are but a part of the Absolute in Whom a freed soul does not merge. After such association the devotional aptitude will have a free play to join as a transcendental factor of His Pastimes. He is the very Emporium of all potencies and the resortive ocean of all sorts of love. The detachable border-land potency, though liable to come under the clutch of a disposition to enjoy Nature's products and to welcome them as temporary servitors, can get a true direction by exchanging the enjoying mood for eternal devotion. The transcendental manifestation as well as the transformable mundane manifestations are simultaneously incorporated in the Absolute and differ from Himself like the rays of the sun and the flowing disc. The isolated individual phase of the servitor is eternally associated with Him. The analogy is drawn from the sun. The spirit, the flowing disc, the emanated rays and the penumbra are the four aspects concerning the sun and inseparable from the existence of the sun. So the manifested world has association with the integral position of the Absolute. True devotion should be the method of reaching Him, where all activities of the freed souls should tend finally to the eternal service to please their Absolute

Object of service. The one phase of harmony of the Absolute need not be metamorphosed into rupture, by courting different phases of the goal.

The Supreme Lord Shri Krishna Chaitanya, by inculcation of His loving attitude towards absolute infinitesimals has disclosed the reading of the Shrimad Bhagavatam as a standard light-house in our journey of life through the rough waters of the phenomenal ocean.

A temperament for renouncing all uncongenial phenomena has been ordained by instructing philosophers and theologians. The imaginary ideas of blind Salvationists who had no occasion to witness the Absolute Truth have not been approved by the Supreme Lord, but He has advised us to acquaint ourselves with the reading of Krishna's Pastimes and to direct our services to the Adhokshaja; and in that case our feeble limbs and senses cannot claim to approach Him unless we have a true serving mood. **We would fail to offer our services to Him, if we think that our present acquisitions are enough to approach Him Who has always reserved the right of not being exposed to the mundane activities of the enjoyers of matter and motion.**

Vyasa, when he had an adorative temperament and sat for Samadhi with his devotional aptitude, witnessed, with his spiritual eye, the full transcendental Form of the Absolute incorporating the negative energy of Nescience which has the power to cover the senses of individual spirits who have been apathetic to their Master and indulged in their enjoying mood, posing as lords with predilections for embracing the triple mundane energy. Though the border-land potency is more powerful than the triple qualities of transformable nature and prefers to wait to serve at their command, still its predilecting nature can at any moment throw off the clutches of, and the affinity for, the phenomena, if she comes to know the desirability of her turning towards her Master, the Eternal Fountain-head, the transcendental Bhagawan Krishna, which will give her permanent release from her exploitative march of courting the most undesirable position of an enjoyer here. This fact of devotional instruction has not been imparted before to the undeserving humanity, but the kind-hearted writer of the aphorisms in his genuine commentary Shrimad Bhagavatam exposed the truth for the benefit of deserving souls. He was like a kind-hearted shepherd of the congregation of individual souls who were sheep under his protection. He managed to hand over the cattle to

the transcendental Cowherd to learn the nature of worship and desirability of flocking to Him. None was so kind to mankind as He, to disclose the fact that the object of service to any other phase of Krishna would not be so profitable as to aim at the object of unalloyed devotion to Krishna Who will, by and by, help them to cut off their connection and the unusual affinity with the perishable objects. The unalloyed soul will be rescued from all apprehension arising out of the apathetic mood lying latent in the individual soul. The devotional engagement will enable us to comprehend the real position of self and no tempting nature would be able to win over the heart of the individual soul, dissuading him from his spontaneous transcendental loving service. The individual soul will be set free by his devotional practices to endure the affliction of separation of tempting things and will prefer to appreciate the only desirable object and to court His sweet pleasure, His sweet beatitude.

7 Conclusion

A. Common Basic Agreement. -- All the interpretations of the Aphorisms would show that the Fountainhead is One without a Second. He is Positive Knowledge and is not to be captivated by mundane speculative method. He is both Transcendent and Immanent. All the commentators conjoin in subscribing that the Immortal Plane is an essential need of the unalloyed Spiritual Entity. Every view has corroborated the emancipating policy of Vedanta; so they do not differ in the matter of its renunciating principle. But the principle of dissociation of temporal thought and observation is dealt with in different ways.

B. True Reconciliation by the Supreme Lord Himself. -- The Supreme Lord Shri Krishna Chaitanya has furnished a true reconciliative principle by which the cardinal points of difference in reading the Aphorisms are harmonized. And the 'Govinda-Bhashyam' may be accepted as a true attempt to meet the conflicting impressions that have arisen from different angles of vision. The manifestation of the Spirit has got a different aspect from the mundane impression of the enjoyers which is given an opportunity to corroborate in a harmonious spirit. In going back to our original situation, the soul is disentangled from the inadequacies and shortcoming of natural manifestations.

C. So-called Denunciation of Vedaanta by the Supreme Lord: -- Shri

Krishna Chaitanya is often observed by silly eyes to have rejected Vedanta, because a sectarian interpretation of the same has renounced the manifestive phase in the transcendence. In order to remove the common impression of the nomenclature of Vedanta such words were incidentally recorded through the foresight of Shri Krishna Das Kaviraj Prabhu as he did critically expose the erroneous impressions among the pedants of the day who guided the masses. The Supreme Lord was misunderstood by Sarvabhauma and Prakashananda in their common belief of henotheists. So the real and true explanations through Transcendental Sounds from the Supreme Lord regulated and removed their inadvertencies in the true conception of Vedanta.

Shri Jeeva Gosvami Prabhu has given a very clear conception of the true view published before the Krishna-loving demeanour of the devotees. The Akhilarasamritamoorti, Krishna's nomenclature, is delineated in the Aphorisms under guarded words which have a characteristic of brevity meant to delude and confuse the barren, unsoft, unripe, non-relative amplifiers of their impoverished reasons. Moreover, misunderstood versions of Vedanta will again mislead people just like the misconceptions of the Udipi Pandits when the Supreme Lord accosted them at their very seat.

The common interpretations of the Aphorisms would tell an unwary reader that Saadhanaa will lead to mukti (Saayujya or complete merging into the Absolute) or four others, (viz., Saalokya, Saarshti, Saamipya and Saarupya), which are more or less indexes of mundane reference instead of Prema or Transcendental Love.

The misguided theists have drawn wrong conclusions in their incorrect readings of the Aphorisms of both Jaimini and Vyasa. So the correct transcendental position may be inculcated into the brains of non-devotees when they recollect several passages of Bhagavatam which reject the erroneous abstracted ideas of phenomena. Shri Govinda Bhasyam has supplied some more additional enlightenments to the writings of Shri Jeeva, specially because all vague observers have demanded a positive interpretation of the "Achintya-Bhedaabheda-Siddhaanta" of the Supreme Lord.

The really anti-Vedic speculations like those of the Samkhya, Patanjala,

Nyaya and Vaisheshika schools, and even the Purva-Minamsa which is fond of exclusive fruitive activity in conformity with the teaching of only one portion of the Vedas, may be said to have come into existence by relying outwardly on the Vedanta itself. After discarding all these speculations one should adopt the Ultimate Principle identical with the doctrine of Achintya-Bhedaabha which postulates 'inconceivable simultaneous distinction and non-difference.' This makes one eligible for being a true devotee.

The basic principle is that this animate world is made up of jives and the inanimate world is constituted of matter. Of these, the jives have been manifested by His Tatastha (Intermediary) Potency, and this phenomenal world has been manifested by His Vahiranga (apara) potency. He is consequently to be deemed the cause of all causes. To explain it in another manner, He regulates all of them by the Power of His Will, although He is not an entity different from the Marginal and Material (Tatasthaa and a-chit) Potencies. By the transformation of those distinct Potencies have been produced the three; Praadhaana (substantive material principle), Prakriti (material cause) and Purusha (efficient cause). Hence although as regards the subjective nature of Potency, He is Pradhana, Prakriti and Purusha, yet as the possessor of power He is eternally distinct from all those separate potencies.

This simultaneous distinction and non-difference has also sprung from His inconceivable Power. The speculations of other schools cannot be said to contain this Truth that holds good in all positions. Shri Jeeva Goswami in his exposition of Brahma-Samhita has shown that the attainment of love for Krishna by the practice of pure devotion through the knowledge of the mutual true relationship between Jeeva, Jada and Krishna is posited in Achintya-Bhedaa-bheda-Vaada. The Vedanta interpreted with the aid of the Bhagavatam leads to the same conclusion.

D. Disagreeing Characteristics. -- In the different interpretation by the readers of the Aphorisms, we find that the Absolute One has the greatest magnitude in comparison with the other items of reference, viz., Jivas (Individual souls), Prakriti (Material Energy), Kala (Time) and Karma (Fruitive work). Energy is not accepted along with the One Fountainhead. Others have seen all sorts of energies centered in that One. There are Manifestive Natures of that One that are opposed by a particular school

of Absolutists who deny all sorts of potencies, inasmuch as these are the outcome of temporal senses. So the question of potency in the Fountainhead has been made a controversial point. The phenomenal world is a production of the Efficient and Material Causes which are denied in the long run by the analogy of Vivarta. So Devotion has not been accepted as the medium of approaching the manifested Transcendental Absolute. According to their secular view no distinctive process should be asserted in the Integral situation of the Greatest Magnitude.

Other commentators dissenting from this view have established Distinctive Monism and Differentiated Synthetic Dualism by polemical controversies. The Distinctive Monism has established Ever-Existing Vishnu as the Supreme Authority of the Personality of Godhead. But there is again a dissension between this Vaishnavite view and the Shaivite aggression where the Impersonal termination is figured by the Phallic Emblematic Form of Representation of a temporal existence. They have a distinct motive of establishing Impersonalism in the long run, though for the sake of argument they come forward with a quarrelling attitude with regard to the Eternal situation of the Personality of God-head.

Commentators also differ in the divisibility of the Integral Brahman by suspecting Swagata, Sajaatiya and Vijaatiya Bhedas which we always meet in the gross objects of this temporal world; whereas manifestive distinctions are and can be found in the transcendence as well without any rupture or unwholesomeness of this gross and mundane region.

E. Transcendental Spontaneous Import: Vidvat-Ruddhi-Vritti of Shrutis. -- There may occur a doubt as to why the Commentators have shown different temperaments from the reading of an identical passage in the Aphorisms. We may say in reply that they have been guided by wrong recollective convictions of Nature's qualitative products instead of having any true aural transcendental reception from the lips of true devotees. The transcendental Sounds are not located in the different chambers of the museum of mundane relativity, but they have got 'Rudhi-Vritti' which kills functional references of sounds which are quite adaptable to the senses.

F. Aspect of Shri Moorti. -- The Impersonal school believes that the conception of 'Indistinctive Brahman' and the partial conception of the All-wide Paramaatmaa should be the final decision of the Vedanta-Darshana. But as the polemic side of the Aphorisms was meant for the infant class of theological seminary, no elucidating treatises should be inserted in the Aphorisms which would be rather perplexing to unfledged youths who are busy with their puerile mundane impressions. The juvenile thought is supplemented by the true transcendental pastimes of the Personality of Adhokshaja and not by a particular Aspect of the One Who is considered as the Fountainhead of all Personalities of Godhead. Akhilarasamritamoorti Krishna has solved the whole question in all its phases by including the fullest identify of Brahman where transcendental relativities do not form cataracts to the eyes of readers, and in approaching Him the interpretations of Bhagavatam and Satwata Pancharatras have paved the way to get the true ontological aspect of Vedanta. So the five descending Aspects of Krishna in five planes are no barriers as they are to the shortsighted policy of the Mayavadins and Karmins.

In the fifth Aspect of Archaa we find the best suitability of regulating the wrong activities of our senses which actuate us as enjoyers of mundane phenomena and of having a devotional temperament to regain the relationship with the Absolute Krishna. The monists may claim that the five transcendental projections of the Absolute are detrimental to their whims; so the Supreme Lord may redeem those fallen souls of Mayavadins and Karmins, when they do approach Archaa (Facsimile of the Transcendental Manifested Absolute in mundane region), Antaryaami (Immanent Aspect of the Transcendental Manifested Absolute), Vaibhava (Manifestive Transcendental Aspects of the Personal Absolute in the Eternal as well as their disclosures in this mundane spheres), Vyuhaa (Transcendent Quadrantal Manifestations of the Personal Absolute), and Paraa (Integral Origin of the Personal Absolute), instead of shouting with their tentative arguments which have no *locus standi*.

Chapter - 5 THE PATHWAY TO HIGHEST BLESSEDNESS

A stipendholder or a contractor cannot be a Guru, nor a blind reader of the Bhagavatam. First of all refrain from approaching the professional priest. See whether he devotes his time fully to the Bhagavatam and to the service of God or not.

* * *

One will not attain salvation, if one studies Vedanta for very many crores of years. No good will be forth-coming out of squeezing of nose (for yoga practice) even for eternity. True well-being will be available to all the people if they listen to the discourse of the Shrimad Bhagavatam from one who is oneself a Bhagavata.

* * *

Just as an infant considers its glass-made toy more valuable than a philosopher's stone so a professor of jnana does not hesitate to think of his jnana as better than Prema (Love).

* * *

All the accomplishment will be under your thumb, if you can take Hari-Nama, being free from spiritual offences. The people sunk in worldly affairs will not then be able to do you any mischief.

"Glory, Glory to the Blissful Name and Form of Shri Krishna, Which sets back all socio-religious duties, meditation and even worship of the Holy Images and Which when uttered without offence gives deliverance to all beings. May this Supreme Nectar-like Holy Name be the sole Eternal Ornament of My life.

"O Wonder! none knows with how much nectar-like Bliss the two lettered word 'Krish-na' is composed, for no sooner is the Word uttered in the mouth than springs up the heart9s desire for millions of tongues to chant; no sooner does the Word enter into the ears than it engenders myriads of ears to hear; and no sooner is It awakened in the memory than It deters all sensuous activities of the mind and body.

Vidagdha Madhava 1/12

The glorious Bhagavatam is solely considered to be the cream of the Upanishads. A man sated with its nectar-like flavour will not find delight anywhere else.

Bh XII. 13. 15

THE PATHWAY TO HIGHEST BLESSEDNESS

Two ways are found in the world in order to earn knowledge about some particular object. One is to make an attempt for it with the help of our experience about the world; the other is that, realizing the inefficiency of the worldly experience, we should entirely surrender ourselves to the personage who has come down from the realm to which the required knowledge relates, and acquire it from him through the ear. Some one many [sic] question: "When we are inhabitants of this world, how, after

fully relinquishing our experience about it, can we take refuge with some super-mortal being?" In answer it is to be said that it will not do to get afraid of the difficulty; to know the truth, there should be a great strength of mind. You will not learn how to swim, if, seeing the water, you get afraid. Self-surrender is not a very difficult thing: that is rather very natural and easy for the soul. Whatever is contrary to self-surrender, is rather unnatural and difficult. If we want to learn about God, we will have to learn from His agent. When we listen to him, we must stop all our experience about the world and all misleading argumentations. It is by continually listening to the strong and forceful narratives about God's glories that all the evils like of heart weakness will be liquidated. There will appear an unprecedented courage in the heart. Then will arise, in its full glow, self-surrender which is the natural virtue of the soul. Then will reveal itself in that self-surrendered heart, the self-manifested truth of the transcendental region of the fourth dimension. It is in this way that truth can be known; there is no other way in which can be realized the real truth beyond all deceitfulness. There is a distinction between divine and mundane topics. There are two senses in which a word is used; one refers to a transformable object of the world, creating forgetfulness about God; and the other to an eternal object leading to the conception of an excited feeling towards God's own divine realm. One acquires fitness to take God's Names after learning from the Acharya's mouth about the difference between God as the Word of Vaikuntha or the transcendental World, and the mundane words of this world, limited by maya.

It is in the nature of jiva averse from God to cherish desires to majesty, power, knowledge, indifference to the world, fame and affluence. Man is divested of his virtue of sub-servience to God and Guru by such an enjoying mood as: "I shall remain independent; for dependence means serving the desires of others and my own desires to enjoyment are not fully satisfied thereby." But such a jiva does not feel that these (majesty, power, etc.) cannot be owned by any jiva whose constitutional nature is eternal servitorship to God. They can stay only in God. These six excellences were glorified when they stayed naturally in Shrila Raghunatha Dasa Goswami, for he never attempted to get them. All majesty, power supernatural, etc., were under his thumb. But he never hankered after these, nor was he anxious to make a display thereof, like the karmis, jnanis, yogis and tapasvis. These were gloried at the feet of Shri Raghunatha, staying there even in an unlimited degree beyond what

these people would not be lucky enough to possess, but he never did any trafficking in them; nor even did he ever make any attempt for abnegation like the pithless aspirers thereafter. But the climax of the achievement of all asceticism was glorified in his person.

Why did not Raghunatha attempt abnegation, etc. Every jiva is anxious to get his wished-for object. This is not bad, if it centers round Krishna. He attains to such a status as that of Raghunatha, who loves Krishna a hundred-fold better than himself. In his prayer to Shri Radha,

Raghunatha said [1] (Vilapakusumanjali 102.) "Somehow I have spent my life in high expectations of the ocean of nectar; if even yet you do not show kindness towards me, then what is the necessity of my life, of my residence in the Braja or even with Krishna?" Has any one ever heard of such a climax of the attainment of abnegation? He does not want even Shri Krishna without the service of Shri Radha. Such a maximum height of abnegation is not possible for a man of this world unless he has been, like Raghunatha, drenched with the moisture of the Grace of Shri Swarupa Goswami; none else can even explain this standard of abnegation. Is it possible for him to crave for the six terrestrial excellences as above, who does not want Krishna even without service to Radha? What an amount of service done to the highest darling of Krishna and what a degree of the highest love felt for her can endow one with such a spirit?

God has said [2] (Bh. XI. 26/26.): "A truly intelligent person should shun evil company but seek association with holy saints who, with their instructions, gnaw the knot of the worldly attachments of our mind." The meaning is that for our true well-being we should always accept the guidance of the true Guru (spiritual guide) and should not be misled by pseudo-gurus. The Guru never accepts the preyah-panthaa (way to pleasure), but he is a shreyah-panthi (i.e., he follows the way to the true well-being). He gives others (i.e., his disciples) the same instruction to walk along the real path as he has received from his own Guru, of course a true one. If a disciple asks permission of the Guru for drinking, he is sure to disapprove of it and never to grant it. When the Guru does not indulge the disciple in his prayer for things after his mind, he may dismiss the Guru. Such disciples accept only the gurus that are ready to supply fuel for their sensualism. Acceptance of a Guru has become a fashion now-a-days, not for the disciple's true well-being, but for getting one's

sensual pleasures approved of. Such appointments satisfy only the social or family customs, like those of barbers and washers.

As soon as a truth is ascertained, it should be ardently given effect to then and there. The span of our life being very short, we should not mis-spend even a moment, of what still remains, in attending to our worldly affairs but utilize it in the performance of our service to Hari. King Khattanga and Ajamila attained their highest good by spending only one muhurtha (forty-eight minutes) and only the time of death respectively in Lord Hari's Service. Here is an anecdote to the point. One Sivananda Bhattacharya, a Sakta by faith i.e., worshipper of Goddess Kali or Durga, sent his son Ramakrishna to purchase some sacrificial beasts, goats and buffaloes, and other necessary articles against the coming Durga Puja. When Ramakrishna was returning home with the purchases, he met Shrila Narottama Thakura, a holy saint of the highest order, who after some instructive talk changed the youth's mind altogether, and the latter let off the beasts to obtain initiation from the Thakura and came back empty-handed. Sivananda, expectantly looking for his son's return with the goats and buffaloes and other articles for the Devi's Puja, asked him eagerly about them, seeing him return without them. Shri Ramakrishna replied that he had been blessed to have got the grace of the illustrious Vaishnava, Shrila Narottama, on which the father flared up in excessive wrath and called him a disgrace to the family for accepting one, not born in a Brahmana family as his Guru. Now Ramakrishna was fortunate enough to have been roused up from the worldly mire on hearing the truth from the mouth of the Thakura Mahasaya (Narottama) and to have at once given up the duties of the world as hateful and insignificant in order to be engaged in the service of Hari. **We cannot rely on the time even of a breath, for it may be the last one; so we should utilise even this moment for attaining our true well-being, for which we should not listen to any one of this world who may give us contrary advice.** In the Bhagavatam [3] (vide V. 5/18.) God, as Rishbha Deva, teaches us thus: We are encompassed by death and whoever does not deliver us from it cannot be obeyed as our well-wisher, let him or her be the Guru (like Sukracharya to Bali), or a near relative (like Ravana to Vibhishana), or the father (like Hiranyakasipu to Pradlada), or the mother (like Kaikeyi to Bharata), or a god (like Indra to Nanda) or a husband (like the sacrificial Brahman of Vraja to his wife devoted to Shri Krishna). Such was the case with Shri

Ramakrishna Bhattacharya who wisely courted his father's certain displeasure to secure his true well-being.

Who is the true Guru? He who is constantly engaged in the service of Hari. Who is the truly [4] (Bh. XI. 19.41.) learned man? He who in the words of God Krishna is well conversant with the correct knowledge of the bondage of a jiva and his deliverance therefrom. We should accept only him as our Guru who employs cent percent of his time in God's service; otherwise we should fail miserably in following him. The Shri Chaitanya Charitamrita has taught us: "A true Guru teaches his disciple after his own behaviour and practice; one can not be the teacher of Dharma, if one does not perform it himself." [5] (Mundaka. 1.2.12.)

From the Shruti we get the instruction that an enquirer after the true knowledge about Tat (God), should approach a Guru, with necessary articles for initiation, who is conversant in the Veda and steeped in Brahman (God). This instruction has also been given in the Shrimad Bhagavatam, [6] (Mundaka. 1.2.12.) "An enquirer after the highest well-being should surrender himself to a Guru who is fully versed in the Veda as well as Para-Brahman and who has thereby become the shelter of true peace."

The platform speakers of improper conduct, skilled in speeches only, or the professional priests cannot be Gurus. When a man does not keep himself engaged all the while in Hari-bhajan (service of Hari), then he is anxious to be occupied with other things on the strength of Shri Nama and committing the great aparaadha (spiritual offence) utilizing Shri Nama in sinful affairs. **A stipend-holder or a contractor cannot be a Guru, nor a blind reader of the Shrimad Bhagavatam. First of all refrain from approaching the professional priest. See whether he devotes his time fully to Bhagavata or not.** All the time of one who is steeped or accomplished in Para-Brahman is fully occupied with the service of God.

From whom is the Bhagavatam to be heard? **The Bhagavatam is to be heard from or to be studied with a true Vaishnava.** The Bhagavatam cannot come out of the mouth of one who is not a Bhagavata or true devotee. Pretending to be a reader of the Bhagavatam one such leads others astray. He is deceived himself and, as such, he deceives others.

How can the Bhagavatam which is not different from Shri Bhagavan have a full play on the tongues of the professional readers who pose as scholars conversant in reading it before others, but have no true devotion in Him, being engaged in worldly enjoyments? On the plea of discoursing the Bhagavatam, they only gratify their own senses, instead of the senses of Shri Krishna. **A person anxious for his true well-being should never come in contact with such professional readers and thereby court their own downfall, falsely thinking that they would get true benefit by accepting them as true Gurus and listening to them as disciples.**

How can those act as Jagad-Gurus or true instructors of people who are busy with the maintenance of their wives and children, who give full steps to their desire for enjoyments arising out of illusion, who try to employ God Who is the highest Entity to be adored and served, for supplying them fuel for the fire thereof? What do we see in the Shrimad Bhagavatam and in the conduct and preaching of Shri Chaitanya Mahaprabhu and His devotees? Such people as cherish in their hearts fear, affliction, wrong illusory ideas, desire, greed, feeling of discomfiture, concerning body, wealth, friendly relation, etc., on account of their attachment to some second object besides Him, have not surrendered themselves to God. Such non-dedicated persons cannot advise others to surrender themselves to God. Even if they give verbal instructions therefore, such conduct is not effective. Only such a Mahabhagavata (great devotee of God) as is a nishkinchana (having nothing to call his own in the world) and has sincerely surrendered himself to Krishna or is His exclusive servitor all the twenty-four hours of the day can legitimately occupy the Acharya's seat.

Those who attend to the service of God's Name, God's Dharma (Abodes) and God's Desire (Kama) are the only persons really adorable in the world. No being can extricate himself from wrong understandings due to maya without doing service to Shri Nama (Divine Name). As the result of service to Shri Nama, men can get rid of all prejudices and be settled in the service of Krishna-Desires (Krishna Kama Seva). From Dharma-Seva one can be rid of the clutches of the tremendously dangerous doctrine, "I am the Lord, there are no eternal Name, Form, Attributes, Sports, Majesty, etc., of God". And from Krishna-Kama-Seva, one can save oneself from the serious danger in the shape of the desire for gratifying

one's senses; and being free from the temporal lust one can be firmly established in the service of the Transcendental Kama-deva (viz Krishna) and of Kama-Gayatri.

If we are fortunately able to secure attachment towards Krishna-Kama-Seva, then we can change the direction of the course of the different inferior desires that have arisen in us for sensual enjoyments in connection with our material body, and also that of the road we are running along under the direction of our subtle body i.e., the mind, if it has grown apathetic towards attempts for God's services; they will then take just the contrary trend.

And that Krishna-Kama-Seva is available, if we engage ourselves in the service of Dhama. Dhama means 'rays', 'prowess', 'influence', 'home', 'place', 'body', 'birth', etc. According to the sense accepted by the truly learned savants, Shridhama is that in which there is no malice, jealousy, nor evanescence, and that which is eternally self-manifested, spiritual and blissful. Shri Chaitanya Deva, having made His Advent in that Dhama, has made the world conscious of the spirituality of a holy place.

Failing to realize the dignity of Dhama, we had no predilection for Dhama Seva and not so much faith in the worshippable representative, (murti) of God, having remained engaged in studies, full of the understanding that we shall vanquish the people of the world by means of dialectics, splendour of erudition and glory of exemplary character. But some holy saints engaged in Dhama-Seva have enlightened us saying that it would bring us the highest welfare. He who seeks connection with Dhama, finds his attachment to grama (or domesticated life and connection therewith) soon liquidated. Then Shri Nama Seva, the means of attaining true blessedness, soon brings us our real end viz., Krishna-Kama.

Shri Vaikuntha-Nama alone has come down to this earth, and it is in Shri Dhama that Shri Nama has been deposited. The presence of Nama-Seva does not give the real end, viz. Krishna-Kama-Seva to one who disconnects oneself from Shri Dhama.

strive for fulfilling other desires, some others (jnans) for culturing Brahman; yet others (yogis) for getting accomplishment of oneness with God. But we know that worships for dharma, artha, kaama or moksha are mere pretences; these are only connected with base selfishness. They have nothing to do with liberated souls, but are only the ravings of conditioned or fettered souls. Lord Shri Chaitanya gave instructions to people all over India to give every one, whom they would come across, advice to worship Krishna. He thus told them to make endeavour for God, even from the positions they were occupying, irrespective of differences of place, time or person. Now to carry out His commandment there is no other course than to cultivate what we have learnt at the lotus-feet of our Shri Gurudeva. The only work for a worshipper of God is to see that His worship increases more and more. Our prayer should ever be that our attachment towards Krishna may become more and more increased. We do not want power and pelf, no cessation of further births.

The special advice that Shri Chaitanya Deva has given us about the easy way of getting rid of desires, so natural to mankind, is nothing more than taking our shelter in devotion. He has said: [7] (C. Chandrodaya VIII.24.) “The particular vision, i.e., company, of vishayis i.e., persons sunk deep in worldly affairs, and women is much more harmful and fitter for abandonment than even the sipping up of poison for men who are going to serve God having abandoned every worldly attachment with a desire of crossing the ocean of worldliness (samsara).”

One may take poison and die; but one should never keep company with a visayi and vishaya (object of worldly enjoyment). He, who after beginning Hari bhajana (the service of God Hari) becomes entangled with vishaya, is ruined. It is for this reason that we receive the teaching from the lotus-feet of Shri Gurudeva that we have no other duty to perform than doing service to Krishna, His only blessing has been, **“May your mind rest in Krishna!”**

Shri Mahaprabhu has given the seekers after true well-being the advice to totally shun the company of the emancipationist seekers after oneness with non-distinct Brahman because they are more insincere than those who are desirous of worldly enjoyments. We should shun all such bad

company and associate with true Sadhus (devotees of God). Their only duty is to cut through the kinds of accumulated evil designs of jivas; and only this is their natural motiveless desire.

The worldly people generally cherish doubleness of heart or duplicity, speaking out one thing abroad and concealing a different thing inside. And the funny part of it is that they are anxious to present this doubleness of heart to the public as liberality or the virtue of conciliation. These double-tongued men give to the creeds of persons, who are candid and do not adopt duplicity themselves, the designations of sectarianism, bigotry etc. But we should associate only with those who are candid, and not with the others.

The common decision of men, whether discriminative or otherwise, is not identical with Truth. The common sense of the people of blind following, like dumb-drive cattle, is always defective with errors and mistakes produced only by the faculty of the mind, and there may be in it some appearance of truth; but that is only relative or for the time being and no real truth. Human intellect, driven as it is by rajas and tamas cannot penetrate into the deliberations of unmixed sattva guna. So when one gives the advice to add the attempts of jnana, yoga, karma etc., of the world, born of the gunas, to pure Bhakti free from any of the three gunas of prakriti in order to make it complete it would be to our benefit not to accept such sweet food adulterated with a mixture of mortar. Karma, jnaana, yoga, etc. When, however, these acknowledge the supremacy of Bhakti, then that Bhakti, though mixed up with karma and jnaana, may be helpful to lead one along the road to pure Bhakti. When pure Bhakti is attained, the mixed state is no more there. This has been thus stated in the Pancharatra: "The acts that are prescribed in the Shastras for the service of Hari, constitute ordained Bhakti, through the performance of which true Bhakti is available." [8] (Also Bh. R.S. 1.2.28.)

The shrewd devotees of God must clearly point out to the absolute monists that their principle of naiskarmya or cessation of activities aiming at freedom from all desire for the fruit, is a misnomer, for there is in it ample touch of desire for fruits. Their attempt for peace with emancipation is nothing better than the gratification of their own senses devoid of their attachment to God. The principle of their Mayavada is this: Inasmuch as we have to remain afflicted with the three kinds of trouble in

the world, it is necessary to get rid of the evils of the world having origin in the three gunas (primordial elements, sattva, rajas and tamas, of which matter is composed). If we can do away with the triangle of knowledge, knowable and knower, we shall not have a separate existence and our doctrine of Buddhism in which the annihilation of sentience is emancipation. But the full manifestation of sentience is still in the Real Entity and it will ever remain so. They cannot understand how they got their conditioned state nor what would be their free state. Their conception of emancipation is totally wrong.

If some one raises the point that there is no need of devotion which induces taking shelter at the Feet of God and that one can cross the worldly ocean only by means of the dry-knowledge (of the absolute monists), he is referred to the answer given by Shri Brahma in his panegyric of Shri Krishna [9] : (Bh. X.2 32-33.) “O Lotus-Eyed God, those who do not take shelter at Your Feet, but cherish the self-conceit of having been emancipated, have dirty minds cherishing no love for You; in spite of acquiring a high position near to emancipation, they undergo a downfall from there on account of their having disdainfully slighted Your Feet. O Lord Madhava, Your devotees, bound to You with ties of friend-like love do not, like them, deviate from the right path, but, being protected by You, they rather fearlessly walk over the heads of the strongest of all interruptions and obstacles.”

The deliberations of devotees are not trifling. Those which point oneness with God are only for the time being, growing out of the desire for giving up the bitter experience of the world arrived at by proceeding with the empiric knowledge gathered with the deliberations about the external world. In the long run it is concluded that nothing will exist at the end. But the Entity of Plenary Sentience is and will ever stay. It is not wise to start an expedition against Him. The light of the sun cannot be destroyed, nor can the sun be covered with a screen, the rays come to the outside of the screen and it cannot be taken near the sun. It cannot be a true proposition that Brahman has become jiva through ignorance, because in that case the existence of a second entity beyond Brahman, viz. His ignorance, has got to be admitted. It is not proper to say that Brahman has got ignorance, having been over-powered by Maya. The human race should be emancipated from such a proposition. Men should expand their power of intelligence and feel the needfulness of devotion. It will not do to

turn aside as mere gossip the declaration that the world is not the place for men of intelligence to stay in, and that it is necessary to bid it adieu. But if instead we toil hard from sunrise to sunset for the improvement of this world, what shall we gain thereby? Gold (i.e. money), women, or at best honour and respect as a pious or holy man. But all these things are contemptible. Just before Bhakti (devotion) is generated, men get sufficient intelligence to understand that these are not important things. And what is emancipation too? The thirst after it grows with the inordinate desire that I should be free from all distresses leaving the others to suffer them.

Due to our radical unrighteousness, i.e., our predilection for keeping away from our eternal function of service to God, we are going astray, being misled by some environing affairs, i.e. we are trying to secure pleasures for ourselves in preference to those for God, having been thrown off from our true object. But the saintly personages who are free from all spitefulness do not suffer these inconveniences; they are established in the highest form of righteousness, having taken shelter with God. Spitefulness exists only among those who are averse to remembrance of God. Spitefulness comes when one is engaged as the servant of the five evils, viz. lustfulness, etc. We adopt the principle of clipping one's own nose for making another's journey inauspicious, believing in the concept of monopolizing all the pleasure to oneself and enviously hindering others pleasure. Every human being should cultivate the highest form of righteousness. It is proper to bid farewell to such ideas as, "I shall be lustful, wrathful, covetous, distracted and proud"; everyone here has got the capability to be all this. When all these accumulate together, spitefulness appears. If we do not serve them, then there will be no spitefulness. But at present, it has become customary to dress up these foes of ours, and serve them, but not to serve God.

Those who do not serve God necessarily become servants of the group of six enemies. Those who culture the Eternal Entity should not be servants of this group. So long as men are not free from spitefulness, the instruction about the highest righteousness does not enter their ears.

Devotion to God is attainable through association with those who serve Him and His devotees. They have made the service of God the very essence of their life. They have made the narrations of the Names, Appearance, Attributes and sports of God the mainstay of their existence

and are always engaged in discourses about Them. There is not only a great difference between the deliberations about God among the common people and those among the devotees, but they are of quite contrary natures. Many among the common people are inclined to worship God, Whom they know to be the giver of pleasure and happiness for mundane and celestial pleasure; those who are, however, more intelligent, i.e., who are outwardly renouncers, but are, at heart, the topmost enjoyers, pretend to worship God in order to be equal to the All-Enjoyer God and merge in Him. Men, midway between these classes, worship God with the purpose of acquiring eight modes of power for accomplishment of desires, like subtility, lightness, etc. Though there is a pretence of worship in them they have not admitted the eternal Names, Appearances, etc., of God. They regard the Supreme Master of all as governed by karma. The so-called worshippers do not, in particular, serve God for His service and for His pleasure; on the contrary they make the Lord serve them.

The nature of the true devotees is different from theirs. They do not expect, nor do they regard as necessary, the attainment of pleasure of the body and home in this world, nor in the next, not even of emancipation which is so much praised as the highest attainment for man. They serve God from their very nature in every thought and sentiment of their heart. This strong propensity in them does not yield to any obstruction, but runs with impetuosity, forcibly removing all the obstacles before it, even like the swift and turbulent current of the river Ganga, which rapidly runs towards the sea inundating all the high and low resistance, undergoing no disaster, and never abating anywhere for taking some rest.

The devotees are ever engaged in the service of God. No tendency towards anything else, no other thought or deed, besides that service, finds any opportunity to cast a covering shadow over the souls of those Bhakti-yogis who are incessantly communing with God and are entirely dedicated to Him. The devoted servitors of God are ever engaged in offering service to Him and to His devotees too out of pure love. They have no vitality to devote to their bodies, to those that are related to their bodies like wives, sons, home, etc., to others related to these, to domestic beasts and birds etc., to their occupation, class, etc. Having fallen in love with the Lord of their life, the very life of their lives, the life of

all, they have surrendered themselves to Him with all their energies. Such devotees self-dedicated to God, have made Him alone the quintessence of their ambition, and He, too, having been arrested by their devotion, has made them His essential companions, though He Himself is the most essential Being for all.

The religion that the devotees adopt is found in the Shrimad Bhagavatam. That religion is not worldly nor does it pertain to the next world, nor is it meant for any class of men, nor to be observed by men of a particular stage of life, nor is it prescribed for the people of a particular country of the world, nor is it special for either boys, or old people or young men, or women or males, or birds or beasts, or insects, or worms, but it is applicable to all countries, all times and all people for it is the religion of the soul, not of the body or the mind. That religion is the everlasting religion, Sanatana Dharma, religion for all creatures.

That religion is free from any craftiness, deceitfulness, or pretence. That religion does not promise to give the performers of its rites any pleasure of the body and the mind, or supernatural power or emancipation. That religion is not the fraudulent religion which at first deludes its observers with the gift of men and money to those who want them, keeps them infatuated with those transients, and eventually snatches these away back from them. Again, the religion that, giving the aspirants for siddhi (accomplishment of esoteric power) opportunities for acquiring the siddhi, makes them intoxicated with the enjoyment of power and pelf, and at last, when their passion for good fortune is finished up, gives them more troubles than before, -- such a religion which destroys the siddhi in the end, is not the religion of the Shrimad Bhagavatam.

That religion, too, is not the Bhagavata religion which, in the beginning, binds the practicant with the bondage of the rules of negation (like 'not this, 'not this'), and then takes him to the other side of the accomplishment of enjoyment making his desire all the stronger for being one with God, and through the will of God (whose will is law) confers on him an immovable body either of a tree or stone, etc., as the result of immense greediness. The Bhagavata-dharma is not of the nature of a jar of poison with a little milk floating at the top like such religions, but, on the other hand, it is the highest religion made by the Highest Entity for our guidance, and followed by Only the Paramahamsas (devotees void of all

blemishes). This religion not only delivers its followers from the sufferings of three kinds (i.e., those caused by the body and mind, by the gods and by nature), but finally eradicates these obstacles and bestows eternal good. The followers of this religion get the service of the Highest God on the other side of the ocean of greediness and infatuation, instead of falling victims to the temptations of bhukti (enjoyment), mukti (emancipation) and siddhi (esoteric power). For acquiring this religion we should carry out the command of Lord Shri Chaitanya Mahaprabhu given in the short simple sentence, "Learn the Bhagavatam from a true Vaishnava." So the service of God is easily available through association with His devotees who have made over their all for His service, who are themselves Bhagavatas (servants of Bhagavan) through the culture of the Bhagavatam in their company, and through the service offered to both the Bhagavatam and the Bhagavatas.

Whenever we talk about aachaara (approved usage), many take it to mean the performance of deeds ordained by the smritis (ritual codes). There is an essential difference between these people and those who observe the usages adopted by the followers of paramartha (the highest object of man, viz. attainment of divine Grace). In trying to determine the usages by means of mundane proclivities, differences are sure to arise among the ordinances derived from the scriptural codes according to the different tastes of different people. One's taste is generated from one's nature modified by association with the surrounding environments. Man's nature is formed from the beginningless standing desire, and that nature of a jiva, being nourished by some unknown accumulated desire, unconsciously gets an association suitable to itself. The old desire endeavours to unite with the new beginning of acts as revealed in the world; the unknown desire, however, when favourable to it, gives fulfillment of the desire in the mundane world. Oftentimes, however, does the old desire offer obstruction to the revealed desire. This mutual impact generates unpleasantness in the world of differences. All classes of people in the world believe the desires to be the root of the worldly troubles. It is the function of every jiva to suppress the desires but all the activities of man aim at the gratification of the desires. Every desire, if not consumed, seeks gratification. **The more a follower of Paramartha has been able to curb his desires, the more has he been able to show in his character the easier way for consuming desires.**

Three kinds of aachaaras are noticed in men of this world, who gamble with the desires, depending on the worldly or secular conscience as the capital. Among the observers of the worldly aachaaras, the number of the servers of desires is very large. Holding up the desires by all means as most predominant, they regard the gratification of the desires as the aim of their life. The knowledge of their very existence is the indicator of their pleasure. That in which there is no pleasure of self-gratification directly or indirectly, is to be abandoned in every way. In every creature is noticeable the quest for the pleasure of this gratification of desires from the very first day of the appearance of instinct till the end. The very moment a man feels his own existence, that very feeling leads him towards that pleasure. Gradually the inclinations growing out of the desire are fostered in association with the environments. The eyes grow alert in the cultivation of the objects of sight, activity is noticed in the ears towards the objects of audition, the function of the nose is awakened for picking up fragrances, the attempt of the tongue is observed for relishing tastes, and there is seen dermatic activity for appreciating touches. The organs of action like the foot, hand, voice, etc., give expression to their respective functions with the help of those of the organs of sense like the eyes, ears, etc. With the abundance of the feeling of existence, the perception of the nature of the desire terminates in only its own pleasure. The man is then engaged in his worldly activities. He begins work, being prompted by the feeling of egotism as the enjoyers of this mundane world. Being thwarted by the previous desires of former births he is at every step made to roam about from the shelter of one desire to that of another.

When the growing desire is not thwarted by the previous desires the jiva feels gratified at the fulfillment of both the desires. But when the two types of desires are antagonistic to each other, the jiva, hankering after satisfaction, getting dissatisfaction instead, banishes the desire even as a son carrying a wrong name is banished and becomes busy in endeavouring to obtain another son. In some cases, being successful in getting the son after his desire, he is encouraged in worldly matters with efforts for gaining the desired fruit to a large extent. Men with worldly attachments through desires apply the power of the newly grown desires against their own previous desires. This struggle is the quest for pleasures as relished by the new desires.

Being led by their worldly or secular intellect, men are often seen to be on the alert to define non-secular or transcendental intellect depending, as they do, on their simplicity such as is prevalent in the material or secular affairs. When controlled by that alertness, their idiocy in the form of their mundane simplicity takes them towards the company of persons deceived like themselves. Trying in vain to define the transcendental nature and to describe the position free from the covetous spirit born of the desires, they fall into the deep gloom of unpleasantness. The state of apartness from covetousness, too, which they had built in their imagination with their simple intellect, becomes converted to a wave of the ocean of desires. The previous evil desires deceived them in such a way that they, unable to extricate themselves from the clutches of that deception, began to rise and sink in the quag of these desires. A man of simple consciousness, deceived to think himself free from covetousness, but smarting with the poison of desires, makes, out of simplicity, a mechanical distinction between worldly and transcendental things, and the world appears to his deceived faith as divided merely into lives of attachment and detachment. Such a man terms the world of attachment as of mundane nature, and adorns the state of detachment with the glorious appellation of 'transcendant'.

Man, as distinct from the lower creation, can ponder over the past and the present but we often notice striking difficulties among the decisions reached by human deliberations. Those who are anxious to be considered as civilized are of the opinion that, 'If we can observe the civic rules, then there will be no mutual friction and we can live quite in comfort and happiness, even though godless.' Such a consideration finds great favour with the advocates of the path of karma. There are again some others who consider that, 'This world is a place of troubles; it is necessary to be ever away from here; for this the perception of non-distinctiveness of the reality is necessary, which means salvation: this salvation is to be wished for.' The devotees of God express no such opinion. Those who want to remove their wants by means of enjoyment are desirous of the fruit of enjoyment, whereas those who want to do it by the process of renunciation are desirous of emancipation. But the devotees of God desire neither enjoyment, nor emancipation. When, for want of an exact knowledge about the truth, we rely on relative knowledge, our want is not removed therewith; all our acts evaporate like camphor. The patch along which there will be neither want nor that

merger with non-distinctiveness, is that of chid-vilaasa (pleasure of pure sentience). If we lose all the benefit of liberation, being liberated in name only, that liberation should not be called true liberation; it amounts only to self-destruction. It is not at all indicative of intelligence to do away with both the disease and the patient together.

Many, when troubled with the distresses and miseries of the world, think of being delivered from the world, like the old woman of the fable who, while gathering fuel logs from the wood, complained against God for giving her all her distress and hardships, and invoked Pluto (god of death) to come and take her away to his place; when Pluto actually came before her, she did not want to go with him, but asked him only to help her to lift the load to her head. Thus she wished to live among the privations and troubles of the world, though she was given the chance of being relieved there from. Such is the case with those who, being troubled with worldly hardships, want liberation; within them, too, the stream of worldly desires flows like the river Phalgu beside Gaya whose stream of water runs beneath the cover of a sandy surface. A jiva cannot get the eternal well-being, if he adopts the course of those who are desirous of the fruits of worldly enjoyments or of others averse to the enjoyment of the fruit. They are all, self-deceived and are hypocritical. Until they become sufficiently fortunate, their hypocrisy is not exposed before the public, when they may feel their mistake.

Those who have got self-realisation and know the truth about the soul serve God in this world, not busy in the enjoyment of the world like those that are desirous of the fruit of enjoyment, nor thrown off from the track of their true well-being by considering the ways and articles of the service of God as only worldly matters. They serve God in this world and also in the world beyond. They ever announce the truth that jivas have no other duty than to serve God-head. They are truly wise, ever anxious to see jivas acquire the true welfare. The human race mostly consists of mere infants in respect of paramaartha (spiritual outlook). Just as infants do not understand their own good, but at times make efforts to place their hands on flames or get impatient to grasp the moon within their hold, so men, too, always act in various ways like infants. But the wise person, accomplished in soul-realisation, ever make efforts to do good to these infant-like men. Men attain their good, only when they give up the deliberations arising out of their mental nature, take advice from these

wise persons, (viz.) the devotees of God who are true well-wishers of all and are ready to accept their guidance in all ways. All may acquire perfect welfare by obeying God's instructions embodied in the Vedic treatises. Beyond this, men have nothing else for guidance among themselves.

It is only those that can be said to have adopted the Sreya Panthaa or Better Road ^[10] (Vide Katha 1.2.1-2.) leading to the true well-being of men, who are bent towards the service of God, being attracted towards Him with the tie of the purest love natural to his essential constitution as purely sentient (chit) jiva. In their heart has grown the true Rasa (pure chit, sentimental sweetness) as considered in relation to the final Reality; and they have had recourse to the Lotus Feet of Krishna as the ultimate refuge to the exclusion even of the good topics of sattva not to speak of rajah and tamah. Shri Syarupa Damodara, the closest associate devotee of the Lord Shri Chaitanya Mahaprabhu has called the plenary Grace of the Lord as the grace generating no evil in its wake, for the awakening of the people whose sentience has been clouded by primordial ignorance, who, having been guided by the mirage of the theory that the world is an illusion, have regarded that the knowledge of the Personality of God is inferior to that of His Impersonality free from any feature of distinctiveness that obtains in matter, as conceived in their own imagination. The knowledge of that final Reality, however, is accessible only in the doctrine of the Shrimad Bhagavatam, in the very first Shloka of which has been shown the mutual relation between God, jivas and matter. The material distinctiveness is, of course, unnecessary. So, when they experience the bitterness of matter, they take leave of material enjoyment, adopting the principle of 'not this, not that' in order to get rid of the idea of enjoyment of worldly objects. But those form a group and are included in the class of ignorant people, who labour under the idea that the final word is the cessation of the faculty of perception or the final goal is the exemption from any special research with that faculty; because, as they think distress is in the track of enjoyment or pleasure and the acceptance of the wished-for road brings about the three kinds of human sufferings (caused by the mind and body of creatures) by natural catastrophes [sic]. The most erring people are those who, adopting the doctrine of illusion, cling to matter mistaking it for chit (spirit). There is no reality in it. They wrongly opine that the attempts for acquiring true knowledge through transcendental devotion are of the same class with

those for the limited knowledge of material enjoyments. They have erroneously given the highest place to the doctrine of non-distinctive impersonality of disregarding the objects favourable to the service of God and ignorantly keeping aloof from that service. We should be anxiously craving for the real good that Shri Chaitanya Mahaprabhu has shown by declaring the uselessness of their doctrine. They have found themselves in a fix who have indulged in the wrong thirst after showing the Plenary Entity as wanting in fullness. Such people are really miserable who have established themselves in the belief that there is variegation only in the world of matter and that the attribution of variegation to chit is only a phase of the deliberation of the inert nature of matter. The error of considering the distinctiveness of chit as that of matter brings about one's downfall without fail instead of producing the desired object. The sentimental sweetness of matter will have to be destroyed or dried up. But God Himself is the Embodiment of Tasty Sweetness (rasovai Sah) and, as such, that tastiness of Sachchidananda or Embodiment of Eternity, Sentience and Bliss, must continue for ever; otherwise your deliberation will end in the Buddhistic conception of the morphologists or mere logomachy of the Mayavadis. So long as the principle of material distinctiveness is not destroyed, men will have to keep away from the vicinity of Reality, being satisfied only with materialism; but the moment their sentience is roused up, they will understand the distinctiveness of chit, and it is then that they will acquire competence to listen to the Shrimad Bhagavatam. Other people have to enter either the fold of henotheism or impersonalism. We should cultivate the Transcendental Rasa after getting beyond the region of material distinctiveness. In the Chhandogya Upanishad (Dahar section) there is a list of many desires, for the attainment of each of which a special resolution is to be made. So long as these desires are indulged in, people will get their demands fulfilled in accordance with their desires, as said by God in the Gita [11] (Vide IX.25.) that those, who led by their taamasa nature worship Yakshas, Rakshas, Vinayakas and otherbhutas, get their place with these. These desires continue till we get the inclination to satisfy the Desire of God.

It is necessary to get rid of the inconveniences of jivas here and of the dirt of the three kinds of human sufferings. Some think it worth while to keep within the evils of the material world and repeatedly come within their region, so that they may, in future, chalk out means to secure

enjoyment of pleasures. But this is not the trend of thought with those who are really liberated. If man, waking up from the depth of sleep, becomes alive to sentience and knows his identity with the knowledge of the soul, then he may bid adieu to the drawback of the perception of what is not the soul. All the variegations of Vaikuntha were even then existent, when the functions of maya were dormant and the cosmic evolution of matter did not begin; they are still there and they will continue to stay in the future, too.

When the principle of Ekaayana or intentness with singular concentration was prevalent, i.e., in the Satya-yuga (golden age), only Narayana was worshipped. Ekaayana means no numbering. When that principle was stopped, i.e., in the Treta-yuga, the intent concentration received a set back and misery visited men. Then Trayi (triple form of the Veda) came into existence, originating the Karma-kaanda thereof from Pururava. [12] (Bh. IX.14.48-49.) Shridhara Swamipada in his tikaa (commentary) has thus given the gist of the two Shlokas: ‘In the Satya-yuga almost all the people, being of the saatvika nature, were given to contemplation; but in the Treta-yuga, when the nature of rajas was predominant, the Veda was divided and the department of karma, the ceremonial rites etc., was introduced.’

Then we have [13]: (Bh. XII.3.52.) ‘What could be got by men meditating on Vishnu in the Satya-yuga, by people performing sacrifices in the Treta-yuga and by persons worshipping God in the Dvapara-yuga is available in the Kali-yuga from Hari-kirtana.’ The only resource in the present era is Hari-kirtana. We should know the Reality therefrom. It is not necessary to take the help of what appears to be the truth. Those who adopt the way of karma labour under much trouble, while the idea of their oppositionists is impersonal. In the Gita [14] (Vide XII.5.-) the Lord says: ‘The impersonalists have got to undergo a greater amount of difficulty, for the way of impersonalism is available to possessors of bodies only with a good deal of trouble.’ The misery of those who are not devoted to Krishna are indescribable. They are suffering misery by their own conceptions. It is necessary to be free therefrom.

The Grace of Shri Chaitanya Deva causes no evil. In it there is no indulgence given to the karma-kanda. His endeavour was to make people keep aloof from worldly and heavenly enjoyments. Again the

current of thought of the culturists of jnana devastates the very principle of getting the inner eyes opened up of people blinded by the gloom of nescience with the pencil applying the collyrium of true wisdom; their motto is: ‘Guru and I are not separate, Guru is not eternal, I shall merge into Brahman, etc.’ The attempt to grope in the dark, not being able to get any clue to Reality, is useless. Those, who have carefully studied such Shlokas of the Shrimad Bhagavatam as the following, know very well that one following the Mayavadi current of thought has got to be disappointed in the long run and permanently remain steeped in ignorance. Persons hankering after emancipation, adopting duplicity, waste time in henotheism (polytheism antecedent to monotheism) and, becoming impersonalists, they destroy their own entities and even the very conception of Guru. Shri Chaitanya Mahaprabhu has solved the problem of such contradictory positions.

Shri Brahma says to Shri Krishna – ‘O Lord, those who spend their life-time in listening to the accounts of Your Glories coming out of the mouths of true saints, with low obeisance and giving up all attempts for acquiring jnana leading to emancipating, bring You under their control, though You are invincible elsewhere. But only the troubles are the dues for such people as giving up Bhakti, the only way to true wellbeing, take troubles for comprehending their oneness with God, just as no grain comes to the lot of persons thrashing the husk.’ [15] (Bh. X.14.3-4.) Further ‘O Lord, the intellect of those persons is impure, who think themselves emancipated and shake off devotion to You, and they sustain a complete downfall from their high position acquired with much difficulty, for disregarding their only shelter, viz., Your Feet (Bh. X.2.32.)’ [16] Shri Narada tells Shri Vyasa Deva – ‘Even the perception of Brahman with the highest jnana free from all the dirt of karma is not at all praiseworthy, etc (Bh. I.5.12.). [17]

Shri Chaitanyadeva has given men the true chit-rasa, (transcendental tasty sweetness of chit) making them feel its difference from jada-rasa (the material sweetness of this world) and setting at rest all contending principles having their origin in attempts to understand in the inductive way the transcendental things that have come down to this region of maya, viz., the world. Mahaprabhu’s Grace has ever been giving us attachment towards God with a tendency for offering Him service. His Grace brings us real peace, which has been defined by God Himself as

the result of fixing the mind with steadiness in Him. He has also said to Shri Brahma [18] (Bh. II.9.33.)The jnana about Me is the highest and it is perfectly esoteric and mysterious.'Among the jnanas about Bhagavan (God), Paramatma (All-pervading Super-Soul) and Brahman (Absolute Spirit), the jnana 'about the Bhagavan' is the highest, the other jnanas are lower than that. There is no jnana of the Distinctive Features (visesha) of God in Impersonal Brahman. There is some in Paramatma, but it is without the esoteric element. In the jnana (about Bhagavan there are four differentiations viz., of jnaana (about His Svarupa or essential nature), vijnana (about relations with His Potency), rahasya (about His relation with the jivas) and tadanga or jnanaanga (about His relations with Brahman i.e., Nature consisting of the three gunas, sattva, rajas and tamas, which is the first cause of the material world). [19] (Bh. II.9.32.) It is not proper to ascribe the tendency towards material enjoyment, that is so prevalent in religion, to devotion to God. The yogis (culturists of Paramatma) are in favour of Majesty and they practice yoga for acquiring vibhuti (Super-human power). Devotees culture and worship Shri Krishna's sweetness under which Majesty plays a subsidiary part. Shri Chaitanya Deva, out of His Grace which generates no evil like other graces as pointed out by Shri Svarupa Damodara, has widely propagated these teachings for the highest well-being of man. It is the worshippers of Adhokshaja Krishna who can understand all this; there is no competence for it in the jnanis who are deprived of the power of comprehending this superiority of the tasty sweetness of devotion, or are only immature in this respect.

Lord Shri Chaitanya Chandra, Incarnation of Love with generous magnanimity distributes His Grace among the fortunate jivas in three ways. Jiva being distressed with the privations of the world try to remove them by several means, but they fail therein. God's Grace is not available with the attempts of jivas. **It is when the fragrance of the Lotus-feet of Shri Krishna arises in their hearts through Divine Grace, that the dust of mental agonies easily flies away and the heart becomes free from all dirt.** Then is awakened the highest bliss that grows from Shri Krishna's service. The conflicts arising in the mind from the different interpretations of the scriptures give rise to controversies and interpretations of the scriptures of Divine Grace, the recipient heart becomes intoxicated with the tasty succulence of the love of God. And that intoxication, too, that vies it, owes its growth to the self-same Divine

Grace. Consequently the scriptural disputes are all set at rest. The limit of the sweetness of love then gives such jivas constant rest at Shri Krishna's Feet and, fortunate as they are, they attain true satisfaction with unadulterated devotional Love. **Krishna's Grace is free from all dirt, it gives tasty succulence and is replete with divine intoxication.**

When the heart becomes pure with Shri Krishna's Grace, the dirt of vexation due to wants does no more linger. When through His Grace there grows the tasty sweetness of love, the settled decision about Bhakti becomes strongly firm, all scriptural contests being overcome. Consequently the mind becomes intoxicated with Love of Krishna. Acquiring tranquility through His Grace, one becomes constantly immersed in a feeling of excessive bliss in the glorious suavity of the Love of Krishna.

The jivas here are at first affected with attachment towards the objects of enjoyment due to their being averse from God. Then they become inquisitive about God, and at the end they engage themselves in His service. In the first stage, they are rid of the mischief of worldliness by Divine Grace; in the result the heart becomes clean and pellucide and as a consequence thereof, there is awakened the pleasurable sensation with attachment towards Krishna. In the second stage, they are established in the firm conviction about devotion to God through His Grace; in it is obtained the tasty sweetness of love leading to love-intoxication. In the final stage, through God's Grace, is achieved the strong attachment to Bhakti and the consequent awakening of the perception of the Divine Sports everywhere from which is available the culmination of extreme sweetness. With Shri Krishna's Grace, jivas may make their worldly desires inoperative, and thus liberated, may secure abstinence from things other than Krishna, through Krishna-kirtana (i.e., the chanting of His Names and Glories). They may also, when they are desirous of emancipation, give up such desire by taking this antidote against worldliness, may have the perception of God, and, when they are desirous of worldly enjoyments, may be stirred with pure devotion after giving up such desire with Krishna's Grace by means of the repetition of what has been carefully heard about Shri Hari's Glories pleasant both to the ear and the mind. Thus it is the Divine Grace that should be adopted as shelter and protection under all circumstances.

It is only those, who have been fortunate enough to have the opportunity of listening to the wonderful teachings of Shri Chaitanya Mahaprabhu about the universal relativity (sambandha), means or expedient (abhidheya) and need or object (prayojana), that know that men get non-plussed about their spiritual deity in the midst of their attempts for acquiring trivarga (the three main objects of human pursuit, viz., dharma, artha, and kaama, i.e., virtue, wealth and desire,) and that those who hanker after the fourth object, viz., moksha or emancipation, have gone all the more astray than they; whereas the persons who have adopted shelter with Bhagavan, are not only rid of the knowledge about non-distinctive Brahman available by perception, but are also above the craving for the mere vicinity or merger in Paramatma, a partial phase of God, being free from the wrong conception of His plenary character.

Engaged, however, in the service of the Plenary Knowledge or Sentience, being well-established in their own eternal position, they have not kept their eternal endeavour, within the mere proximity to Paramatma as conceived with the predilection for non-distinctiveness or notion of the oneness of matter and non-matter. On the other hand they have ascertained, as their object, the need of eternally tasting the sweetness of the full sentient Bliss with their own nature as jivas of atomic eternal existence with sentient bliss. This is not an ephemeral conception generated by any physical or mental ideology. It is through a course of the cultivation of the thoughts about God that the desire, knowledge, and activities of the jivas in their essential and eternal nature become the subject-matter of one's everlasting conception. Then they are no more dragged into undesirable regions by temporal thoughts about dharma, artha, kaama and moksha (i.e., chaturvarga), while attempting to ascertain the proper object of human pursuit. Then no more do they deviate, under the influence of bodily and mental concerns, from the right rack leading to the ascertainment of the true object of life, nor do they fall off from eternal devotion in order to offer any respect to karma, jnana, etc., by creating some disturbance against the culture of Shri Krishna with a loving disposition, in the garb of karmis, jnanas and men with other desires. The teachings of Shri Chaitanya Mahaprabhu are abundantly present in the Shrimad Bhagavatam and treatises following in its wake; they are available in the good company of the followers of the Shrimad Bhagavatam and center round the highest object of human pursuit, the achievement of self-conquest i.e., love of God.

The professors of non-distinction of Brahman call the annihilation of conception as emancipation with a desire for effecting a reconciliation between the principles of sattva and tamah (the highest and the lowest of the three properties of matter). That is of two kinds, viz., non-sentience averse to the service of Vishnu or merger into matter, and the state of material conciliation apathetic to Vishnu's service or merger into sentience. When a jiva gets rid of the Mayavada of the principle of tamah and becomes established in the service of Absolute Sattva (God), he is able to do away with the opposition of the antagonists of the Vaishnavas with the aid of Sudarsana or Vaishnava-Darsana, and blind the eyes, intent on enjoyment and renunciation, of the philosophers of wrong vision by using that weapon (Vishnu's disc Sudarsana). Then that jiva, freed from the shackles of avidyaa (i.e., identification of the self with the body), gets a strong attachment for the eternal servitorship to Shri Gourasundara (Chaitanya Mahaprabhu) Who is identical with Shri Vrajendra-nandana, Shri Krishna.

3

We get the essence of Shri Chaitanya Mahaprabhu's teachings in His Sikshashtakam. His Lordship lays stress on the service of Shri Krishna Nama. At the very outset He has said, that it is necessary to chant Shri Krishna's Names in the right manner thoroughly.'He also taught that the Names and Their Possessor are identical. When an object is fully spoken about or described, it is shown completely analysed, God's Names, Appearances, Attributes, Associates and Sports - these five constitute Shri-Nama. These are present within God's Body which is Shri Nama. There may be naturally varied combinations among these for one who takes Shri Nama, viz., Names and Forms, Names and Attributes, etc., but these are not separate from one another.

If a man desires to see His Forms of Beauty, he should know that it is not visible to his material eye. The form or beauty which is acceptable to the sense of vision, is an object of enjoyment. It is God Krishna Who is the Enjoyer and not an object of enjoyment. An enjoyable object gratifies our senses. So, as the Shrimad Bhagavatam says, God is not visible to our eye, what the eye sees is not the Beauty of God.

Among the objects of the material world, there is a distinction between a

name and its possessor i.e., the person or thing whose name it is. But this is not the case with the Names of Shri Krishna, which are Transcendental. For this reason Chaitanya Mahaprabhu said: ‘Shri Sankirtana should be our only means for getting the object of our pursuit, viz., **Love of God Krishna.**’ Mahaprabhu has said, ‘vijayate Shri Krishna-sankirtanam’ i.e., **the Sankirtana of Shri Krishna should be specially glorified.** Sankirtana means Kirtana or chanting by many in coalition of Kirtana of Shri Krishna in detail i.e., of His Names, Forms, Attributes, Associates and Sports. Such Sankirtana is the object of special glorification.

We know that for practicants of Bhakti there are nine kinds of limbs of Bhakti. Of these five have been regarded as pre-eminently the foremost, recapitulated in the Shri Chaitanya Charitamrita [20] (Vide II.22.125-126.) as the following (i) Association with holy saints, (ii) chanting of Names, (iii) audition of the Bhagavatam, (iv) residence in Mathura and (v) service of Shri Murti of God with firm faith. These five limbs of devotion are the most important ones among all the practices and the performance of those five, though not so much, generates Krishna-Prema.

It is felt after a careful consideration of these five best practices, that Shri Nama Bhajana (service of God’s Names, with ardent chanting) is at the root of all these and is glorified above all. Sadhu-sanga has been proposed in order to create a taste or inclination for Shri Nama-Bhajana as the result of the association with holy saints who are attached to Shri Nama with a firm faith and who chant Names systematically. The Shrimad Bhagavatam has declared Shri Nama-Bhajana alone as the highest virtue [21] (Bh. VI.3-22, XII.3.51-52.) where it has been said ‘In this world, the superior Dharma of men is remembered as Bhakti-yoga (performance of devotion to God) with the taking (chanting, etc.) of His Names, etc.’ ‘The Kaliyuga, which is a sea of all evils, has only one merit in it and that is a great one, viz., that one attains God free from all worldly attachments by chanting God Krishna’s Names and Glories. What was obtained in the Satya-yuga by meditation of Vishnu, in the Treta by worshipping Him with yajnas (sacrifices) and in the Dvapara by His ritual worship, is obtained in the Kali by Hari-kirtana’. In the very beginning of the Shrimad Bhagavatam in its middle and at its end, the efficacy of Shri Nama-Sankirtana has been repeatedly advised. At the root of Madhura-vasa or Shri Dhama-vasa (residence in the places of God’s adoration) is

deeply set the principle of Nama-Bhajan for these holy places are frequently visited by Sadhus who are always engaged in Shri Nama-Sankirtna [sic]. Then, the service of Shri Murti is conducted with Mantras (incantations) framed with God's Names with the principle of chanting Them. Thus Shri Nama-Kirtana is glorified above all. And all success is available through it. We have it in the Shri Chaitanya

Charitamrta [22] (Vide III.4-10) stated thus: 'Among all Bhajans (performances of Bhakti or devotion), nine are the best which are very powerful to give love of Krishna, even Krishna Himself. The foremost among these again is Nama-Sankirtana. **One who takes Names, being free from aparaadhas (spiritual offences) is sure to gain the wealth of Love.**'

In the Bhakti-Sandarba [23] (Vide 273.) we have: 'Even if there is some other form of devotion ordained as a duty in the Kali-yuga, it should be performed with the item of Bhakti known as Kirtana.' No kind of Bhakti like residence in Mathura, association with holy saints, service of Shri-Murti and audition of the Shrimad Bhagavatam is complete without Shri Krishna-kirtana; but ther, [sic] fruit is accessible to one who gives it importance above everything.

In the Shri Hari Bhakti Vilasa [24] (Vide XI-137.) has been cited a Shloka from an old Shastra which means: 'Hari's Names are always present on the lips of a person who worshipped Shri Vasudeva (Krishna) before in hundreds of his births. The best and foremost of all the spiritual practices for attaining God Krishna's Grace is Sankirtana. If the other Sadhanas (practices) are favourable or helpful to it, it is then only that they are worth the name; otherwise they should be known as only obstructions to the proper Sadhana. Whether one is a child, or an old or young man, male or female, learned or illiterate, rich or poor, beautiful or ugly, pious or sinful in whatever condition of life one may be, there is no other course of spiritual practice for one than Shri Krishna-Sankirtana.'

Kirtana is called Sankirtana when it is performed by many persons together. But will it be worth the name of Sankirtana, if some worthless people, without any ardour for God's service, shout together? It will be true Hari-Sankirtana when we join the Sankirtana of true devotees who serve God according to the principles laid down in the Vedas and allied Shastras. On the other hand it is not Hari-Sankirtana when we take part

in the Kirtana conducted for the prevention of the epidemic of cholera or pox, or prosperity in trade, or for gain, respect and fame; such a Kirtana is Maayaa-kirtana!

So longs as we keep away from joining the Kirtana conducted by those who hold perfect Krishna-kirtana, maya will be deluding us in various ways. If we join the Kirtana of such people as are not anxious for their own true well-being, who hood-wink themselves then no well-being will be attained by us. There will be no Sankirtana, if we follow such people as have imitatively decorated their bodies and beads with marks of a Vaishnava without receiving instructions from true Vaishnavas, and shout out some names appearing like God's Names only in external sound.

Engaged in Shri Krishna-Sankirtana, we entirely get rid of the tendency of securing worldly aggrandizement. Under the influence of the moonlight of Krishna-Kirtana, the lily of true welfare blooms. Scholarship is the greatest in a devotee absorbed in the chanting of Shri Nama. Through it is available the flow of the tasty Sweetness of Chit (sentience) in the heart, when one becomes totally free from the attempts to be busy with the current of thought of the external world i.e., the greed for acquiring transient pleasures and when all roughness of the heart is set at rest and it is understood that Mayavada (absolute monism) is not worth acceptance.

Everyone is competent for Shri Krishna Sankirtana. Like Krishna, His Names, too, have got all potencies. There are no such rules to be observed in Shri Nama-Sankirtana such as, to be fit for it one shall have to take three baths daily, that one should not be lowly born or should not perform Sankirtana practices in the company of low-born people. No such considerations of mental or physical properties of a man are to be made in respect of Krishna-kirtana which is the property of the soul. One may take Hari-nama even when the body is impure as when one is the water-closet or even though one is a sinner; only one should not be insincere, for true Hari-nama is not utterable by a man who has a desire for securing worldly advantages through Hari-nama, which is technically called 'sinful intellect through the power of Nama.'

A silly fellow has no competence for the worship of God in His Shri Murtis. But in this era Kali prevails. A born Brahmana is often heard to tell

his boy: 'When you have not acquired learning, just live as a priest.' He forgets that this requires the greatest learning. People like him conceive that their bodies consisting of blood, flesh, skin etc., are sacred and, as such, they cannot realize the existence of God in His Shri Murtis, but they see in them idols, made of mud, stone, wood, brass, etc., made by certain artisans. This idolatry of theirs will be removed, if only they listen to the instructions as given by great saints. Again, if one thinks, 'I am a learned man', then one such becomes an idolater, not a worshipper of God. If a man's education goes against his service of God, he does not at all require such education. Such an educated fellow becomes an idolater; he adores only pride. Just as an idiotic follower of the Karma-kaanda is unable to offer service to Hari, so also is a very learned follower of the jnaana-kaanda who becomes a victim of the tamaguna which causes vanity and delusion no true devotee. This has been pointed out in the Shruti: 'He who adores avidyaa enters the dark region of tamah; but another who has a great attachment for vidyaa enters further inside the region which is still darker.'(Isso. 9.) [25]

People of this world speak of millions of ways of gaining spiritual ends. Some say: 'It is foolishness to take Harinama, scholars should go without it and get credit.'

It is to teach such people posing as learned, Shri Chaitanya Mahaprabhu laments: 'O Hari-nama, You have not given Me relish in You; I have got no attachment towards You.' The bounden souls are arrogant and say like this: 'Let the Sudras and idiots chant Hari-nama; I am a Brahmana, I am learned I shall study the Vedas, I shall worship deities.' Assuming the pose of a World-Teacher Shri Chaitanya Mahaprabhu said: 'Also! I have got a taste for other things than chanting Hari-nama and thus a distaste for the direct worship of God.'

He has further said about Shri Nama: 'O Jivas, do nothing but Kirtana, and do it all along. But Kirtana is not done well, unless the chanter is humbler than even a blade of grass, is free from the arrogance of the sense of his own respect and is the giver of respect to others. Do not remain maddened with the thoughts that you are a great expert and very intelligent.' I have adopted this instruction of Goura Sundara (Shri Chaitanya Mahaprabhu). If any one attacks me then I should put up with it and chant Hari-nama; I should know that God has thus given me a

chance to be lower than blade of grass; knowing this, I should be all the more encouraged to take Hari-nama more vigorously. But when somebody speaks disrespectfully about a true Vaishnava, my Guru-deva, then my lowliness as that of a blade of grass should consist in at once giving him a proper teaching with as much vigour as ever. In the Karma-kaanda there is no true lowliness of a blade of grass, but there is only insincere cringing before others to secure their favour.

We should ever remain engaged in Hari-kirtana i.e., discourses through which our inclination for the service of God Hari will be increased; other topics are calculated only to incite our enjoying mood. It is only Hari-kirtana by which jivas attain their true well-being and that is Krishna-kirtana. Krishna-kirtana is not to be performed only through melodious musical tunes, chimes, etc. **Shri Chaitanya Mahaprabhu** has not asked us to be proficient in high class music and to become well-practiced in the airs of expert musicians; **He has told us to perform hari-kirtana constantly, Hari-kirtana does not consist in gratifying our own mundane senses, but in the gratification of Shri Krishna's Transcendental Senses.**

Dealing with the process of the practice of Shri Nama, Shri Chaitanya, Mahaprabhu has laid stress on the chanter of Shri Nama to be free from all sorts of fraudulent craftiness or other motives than Bhakti. The paraa-dharma (the highest spiritual practice) or the Bhagavata-dharma is performed only through Shri Nama-kirtana, and that is the Dharma divested of all trickish artifices (including even the desire for emancipation) as explained in the annotation [26] (Bh. 1.1.2.) of Shridhara Svamipada. We should not make attempts for wealth, man-power, learning, gain, adoration, honour, etc., which are fraudulent and which almost cent per cent people are hankering after. We should not utilize Nama-sankirtana for the purpose of Dharma, artha, kaama and moksha. No prayer should be made to God through His Names for our personal or collective peace and pleasure; we should not make Him play the servant for us. Both the karmis striving for the first three of the above four objectives and the jnaanis striving for the fourth one are engaged in reducing the Supreme Lord to our servitor. They can never perform Hari-bhajana and true Shri Krishna-sankirtana cannot come out of their mouths.

Shri Jeevapada has said: 'At first, however, for the purification of the mind is necessary for the audition of Shri Nama. When thus the mind has been purified, competence is acquired for the awakening of Shri-Rupe (beauty) with the audition thereof. When Shri-Rupe has been fully awakened, the Gunas (attributes) are also fully awakened. When the awakening of the Gunas has been accomplished, God's specialty is accomplished, along with this, of His Parikara Pastime. When these, i.e., Nama-Rupa-Guna and Parkkara, have been fully wakened up, the awakening of the Lila (Sports) becomes well established. With this end in view, the systematic order is written. This order should be followed for Kirtana and Smarana. Thereafter the mind has been thoroughly sanctified with Kirtana, etc., then remembrance should be practiced without giving up Shri Nama-kirtana, as has been said by Shri Shuka: [27] (Bh. 11.1.11.) 'O King Parikshit, even for the yogis, who have acquired abstinence in order to remain aloof from all fear, has been prescribed the constant Kirtana of Hari's Names.'

4

One will not attain salvation, if one studies Vedanta for very many crores of years. No good will be forthcoming out of squeezing the nose (for yoga practice) even for eternity and acquiring thereby the power of rising into the sky to a height of ten or twenty cubits. True well-being will be available to all the people of the world if they listen to the discourse of the Shrimad Bhagavatam from one who is oneself a Bhagavata leading the practical life of a true devotee without maintaining slightest attachment for the life of a karmi or a monistic jnani. There will be no harm, even though all the books of the world are burnt away, if only there is left one treatise, viz., the Shrimad Bhagavatam. There will be no inconvenience felt even though thousands of learning-centres were abolished if only the reading and teaching of the Shrimad Bhagavatam continues. But what a wonder! What an irony. This book of books has been converted to a commodity for trafficking! The course which the world is taking is just the opposite of the teaching which Shri Chaitanya Mahaprabhu gave.

There is no other book in the world like the Shrimad Bhagavatam. This is not mere tittle-tattle nor an exaggerated homage. If one reflects on it as a truly impartial judge, one will realise that there has not been any book like

the Bhagavatam, nor will there by any. In this book has been presented a consideration of gradual evolution, from better to better of sceptic, atheistic, attributeless, neuter, masculine, couple, consort by marriage, lastly that of paramount love of Gopis - such different conceptions. Shri Krishna's Sports are described in the tenth canto; but what was the necessity of composing the preceding nine cantos? In them have been shown the deliberation of these conceptions to prepare the ground for introducing the main subject, viz., the description of Krishna's transcendental sportive dalliances with Gopis out of wed-lock, in the Gopi-Gita, etc., of the tenth canto. There had been many who had read the Shrimad Bhagavatam before Shri Chaitanya Mahaprabhu came into this world, but only those have been able to comprehend the real import and the actual object of the Shrimad Bhagavatam, that have read it after reading the Shri Chaitanya Charitamrita written by Shri Krishnadasa Kaviraja Goswami, one of His chief followers in the line of Shri Rupa Goswami; they have read the Shrimad Bhagavatam inside the Charitamrita. The unrefined ease-loving people pretending to be Vaishnavas may read the Shrimad Bhagavatam, the mercenary discoursers may explain it; but they only misconstrue and cover the true reading according to the Shri Chaitanya Charitamrita. Their elucidation may please the mind of their readers; but with that they may only make the way to hell easier of access for themselves and their admirers.

The Shrimad Bhagavatam, as defined in its third Shloka, is the succulent fruit of the Kalpataru or desire-yielding tree, viz., the Veda. The non-devotees crave for dharma, artha, kaama and moksha. The desire of mental determination of those whose desires for enjoyment or emancipation have been set at rest and who have passed beyond the realm of mental speculation is not after such insipid or unsavoury things. Enjoyment-hunters and ritualists for worldly well-being are after deteriorated unsavoury tastes, and monists of non-distinct conception aspire after insipid tasteless realisation. The Bhagavatam does not produce fruits of such bad taste or tasteless ones. It can be fully traced in the Bhagavatam how the distinction between the inner thoughts of 'vishaya' and 'aashraya' i.e., the recipient and the giver of service has shown a gradual development through the various evolutionary stages of being contracted, slightly blossoming, blooming, thriven, matured and ripened. Only those are competent to taste this fruit of the Nigama (Veda) Kalpataru i.e., Bhagavata, who having fully surpassed the stage of

worldly perceptions have reached the stage of transcendental excellence when their hearts have been brightened up with vishuddha-sattwa (supra-naturally good quality), fit to receive the sweet mellowness of love which is ultra-mundane. And they are permanently possessed of the purest ecstatic mood. This fruit too is succulent, having nothing solid in it like the skin, stone, fibres and other parts fit to be abandoned. There is much rejectable element in the books on enjoyment-hunting, karma, jnaana, yoga or devotion mixed with these. In the Shrimad Bhagavatam there are no such despicable elements. Its sweet succulent mellowness is to be tasted all along, even after emancipation. And the really emancipated souls are permanent relishers of the Shrimad Bhagavatam.

Those who, instead of listening to Bhagavata discourses of liberated Paramahamsa Vaishnavas, make a fuss of listening Bhagavata to the professional or other discourses who are full of tendencies harmful to the culture of true well-being, do so for sensuous gratifications through poetic, literary, grammatical and such other kinds of false appreciations. They are debarred from tasting the pure juicy sweetness of the Bhagavatam, but are deluded to think the bad taste or indifferent taste as the true taste of the Bhagavatam. When persons sure of the transitoriness of human life like Parikshit listen to the Bhagavatam discourse from liberated Paramahamsa Vaishnavas like Shri Shukadeva, they become eternal tasters of the Bhagavata-rasa, absolved from all worldly attachment.

Pure jnaana (sentience), pure vairaagya (abstinence) and devotion are convergent, meaning the same thing. Everything therein culminates in naish-karma (freedom from karma) instead of the gratifications of the senses. Weal and woe are two different things. If you roam about for your welfare or happiness, woe is your due. Likewise it is not proper to hope for tasty fruit (pleasure). The karmas as laid down in the scriptures are not to be performed by those who have been liberated. The fruit of karma is sometimes pleasurable, at others it is bad and painful. The Shrimad Bhagavatam does not inculcate the teaching of karma. The Bhagavatam speaks about the Super-Soul (God), so that the jivas may achieve the highest good. In it are described naish-karma and the character of a Paramahamsa (the absolutely self-less devotee of God). The Bhagavatam is to be listened to, to be read well and to be understood with deep deliberation [28]. (Vide. XII.13.18.) We should compare and

contrast what the Bhagavatam teaches with what is said in other treatises.

If you read other books than the Bhagavatam you come under the influence of the processes of karma and jnaana, pleasure and pain, birth and death. You may get dharma (punya), artha (wealth) and kaama (fulfilment of desire). One, desirous of emancipation (moksha), may renounce the worldly life, but one such does not serve God. It is only the devotees that do it. God is not served even by the practice of astaanga-yoga which gives you siddhis or vidbhutis like animaa power to be infinitesimal), laghimaa (power to be as light as hydrogen), etc. not to speak of the salvationist who may want to get rid of the weal and woe of the worldly life and to be the recipient of enjoyment in the negative form.

The Bhagavatam speaks of him who has adopted the way of karma, jnaana or yoga as having adopted the wrong course. Liberation is easily accessible to one who adopts Bhakti. The true well-being may not be available, when you are the gainer of what is pleasing. But true well-being consists in giving pleasure to God. A devotee says, "I must do service to God; He may accept it or reject it"; this is true Bhakti.

Karmis want to be enjoyers in this life as well as in the next, whereas Bhakti is the eternal function of pure souls. If we regain our real position, then we have the chance of dissociating ourselves from the world. Bhakti is the function of the pure or uncovered soul. If we are able to regain our real health, then we shall be easily able to dissociate ourselves from the binding of this world.

No worldly matter should engage my thought. God is pure Truth in His essential characteristic. That eternal really pure Truth should be the only object of our concern. It is our neutral character (susceptible of this course or that, i.e., our service of God or our own enjoyment) which is responsible for our birth, stay and decay under the influence of maya.

God has no hands, feet, mouth, eyes, ears, nose like me. My senses and organs are different from one another. But there is no difference between God Himself and His Body. In this case the Proprietor and the properties are identical. His Name, Appearance, Activities are all One. The name of a thing in worldly nature is different from it; the appearances and

attributes are different from the owners there; the word 'blanket' and the thing blanket are not the same. In the world one's appearance is changeable; but **God is independent of any thing else. He does not require any other help. He may come down into the vision of anybody and everybody as He pleases.** He is Absolute, Self-Willed and Self-Luminous. The Svetas-vatara Upanishad has said: [29] (Vide III.19.) "Without hands and feet, He walks fast and takes things; He sees, though without eyes and hears, though without ears. He knows everything that is knowable, whereas, on the other hand, no one knows Him. Those who have got true intuitive knowledge speak about Him as the Foremost and Greatest of all." His Eyes, Ears, etc., are not material, but all these are fully sentient (chit). A jiva deluded with the Election Theory cannot make any conception thereof. The Election Theory and Theism are not the same.

God Narayana revealed the pure truth at the heart of the original poet Brahma. Even the most learned commit mistakes in the conception of the Absolute Truth. Human deliberations are erroneous, but the Absolute Truth is errorless. The adage 'satyam param dhimahi' (we contemplate on the Absolute Truth) occurs in the first Shloka of the Shrimad Bhagavatam. The Bhagavatam cannot be correctly known with empiricism or worldly experience, which is worthless, how-so-ever vast it may look; it is incumbently necessary to take shelter at the feet of the real Guru.

An article has been seen in a journal, the writer of which has said that without the culture of jnana, righteousness cannot find nutrition for it and cannot protect itself against the dirt of the prejudices, that when Santipura (place of Shri Advaita Acharya) was about to be inundated and Nadia (birth-place of Shri Chaitanya Mahaprabhu, viz., Shri Navadvipa-Mayapura) had already been over-flooded by the strong current of the over-flow of love, jnana was considered neither important, nor necessary in the field of religion, and that if the then promulgators of the love had occasion now to return and see what a miserable condition has been reached by that love of theirs for want of jnana, they would have themselves confessed that it was a very vicious act committed by them in ignoring jnana.

The writer is evidently an admirer of the path of jnana and he seems not

to feel any relish in anything but jnana. He does not feel satisfied unless he adulterates even pure love with the grit and gravel of jnana. One's vitiated taste is such a thing that makes one take pains to bring down love attainable by only the true highest jnana about God to the level of jnana as commonly understood.

The highest jnana is that about the relation between the Possessor of Potency and His Potency; some other jnana than this is known as common jnana. In other words, it is to know the God and the jivas in respect to their true characters that constitutes true jnana. There is no other function of jnana than to have this knowledge. Here is the ultimate goal of jnana. The professors of jnana have no competence to go further. A jiva becomes maddened after getting even an iota of the Love, as soon as he gets his eternal nature awakened. Having received only a jot of the potency of the Sentient Entity, the possessor of endless potencies, and going to handle only one of those unlimited potencies, viz., the exoteric one, the professors of jnana have climbed the highest peak of the hill of their pride. Such a jiva regards the jnana about Brahman as the dim glow of a fire-fly before the sun. Even under this circumstance a professor jnana who advocates taking the help of jnana, having considered himself as equal to Para-Brahman, must be known as a most unfortunate man. The professor of jnana is confined within the jnana of relativity. He is not inspired with the purpose of attaining the true object of one's pursuit.

The entrance examination of true religion is the deliverance from the strong binding chain of jnana. So long as a man remains fallen in the pit of karma his desires for enjoyment keeps strong. When he feels tired in the wheel of karma, cessation from karma seems good for him. Then according to his constituent ingredient (i.e., atomic sentience), his culture of jnana grows and goes on increasing. When redeemed out of the covering of karma, a man with jnana in his constitution is tied to the wheel of jnana, for without the culture of jnana, there is no way out of the redoubtable wheel of karma. The ultimate effect of jnana is the destruction of karma. Riddance from karma is a subsidiary object of attainment for jnana. Culture of jnana ultimately ceases after reaching the jnana of relativity. Jnana loses its power of moving further. Besides, Jnana is not an object of attainment; with its help the object is attained. It cannot be said that the final good has been reached, because jnana has been attained; but only the way has been found for its attainment. The

essential nature of jivas is sentience; so jnana is known as the main thing; but even if such, it is not the object attainable, which is Bhakti or Prema (Love). This Bhakti or Prema is both means for the attainment and also the attainable Object. When the attainable object is attained with the help of jnana which is the means, the jnani (possessor) of jnana will no more culture jnana, for it is needless for him. When it is said I have a lac of rupees, it is not necessary to separately say that I have two cowries (shells) or four cowries; but the entire property of the professor of jnana consists only of one cowrie and he has not learnt to count more than that and, as such, being unable to estimate the property of the owner of a lac of rupees, he only utters meaningless words off and on like an infant in the cradle. When the culture of jnana matures, accomplished jnana is attained and this attainment by a jnani is the culture of Prema (Love).

Just as an infant considers its glass-made boy more valuable than a philosopher's stone so a professor of jnana does not hesitate to think of his jnana as better than Prema (Love). The experienced devotees have known that the appetite of a hungry man is appeased only by eating good food. But if a professor of jnana, not an adept in the matter of the cessation of hunger, comes forward to say that it is proper to deliberate what hunger is and that the purpose will be served only by such a deliberation without tasting food, what is it then but want of jnana going by the name of jnana? So long as the deliberation falls short of the function of eating, the professor of jnana takes a fancy for such topics like jnana of Brahman, of relativity, etc. If only the culture of jnana is his religion, and if his purpose is served only by it, then the objects of pursuit for the professors of jnana and the devotees are totally different. The aim of the architect is the construction of buildings whereas that of the rich employers is residence in them; the motive of the confectioner is the preparation of sweets, whereas that of the purchaser is to taste or eat them. If the objects of the professors of jnana and the devotees be thus mutually different, then we request the culturists of jnana to refrain from an attempt of equating themselves with the devotees.

The devotee is hungry i.e., anxious to enjoy the gratification of the senses of Shri Krishna; he has certainly, somehow or other, acquired an adequate knowledge about his desirable food. While sitting for his meal, he does not accept it as a part of the function of the eating to discuss whether the ancestors of the confectioner who has supplied the sweets

were not originally barbers and converted by the Grace of Shri Gauranga Deva to the caste of confectioners. Before the eating he has got the assurance that the well-established devotees before him got their desired satisfaction from such food as was supplied to him. They did not commit suicide by taking the poison of Mayavada (absolute monism). By them were not accepted the poisoned sweet-meat-balls, very pleasant to children, of the knowledge of absolute Brahman that of non-distinctiveness, that of nature in Kapila's Samkhya, etc. The knowledge of the soul, the perception of the soul, the potency-possessing Entity, of relativity, of potency, etc., contribute to the excellence of the tastable objects for the culturist of love. They have got sufficient experience to distinguish between nectared and poisonous foods. There are many among the Gaudiya Vaishnavas (followers of Shri Chaitanya Mahaprabhu), who are able to give advice as to how the poisonous sweetmeat-balls are prepared and how one's self-destruction is caused by tasting them. But they do not boast of their greater knowledge than that of the professors of jnana, not being maddened with self-conceit, like them. It is good for the professors of jnana to study what Shrimad Rupa Gosvami, the top-most Acharya, has written in his treatise, the Bhakti-Rasamrita-Sindhu, for them, and to accept the teachings thereof with humility. What benefit is there in the religion in which the distressing pangs of appetite, viz., the attempts of the jnani for acquiring jnana, are ignored?

From the teachings of Lord Shri Chaitanya Mahaprabhu we learn that the Bhakti performed with conduciveness towards Krishna, if divested of other desires than for Krishna's Love, uncovered by the Jnana or knowledge of absolute monism leading, as it is claimed, to oneness with Brahman, freed from nitya-naimittika karma (daily and casual ritualistic performances) offering worldly enjoyments as the fruit, and devoid of laxity or negligent dilatoriness, is called the pure motiveless best Bhakti. [30] (B.R.S. 1.1.11.) This Bhakti is the only means, unaided by any other process, for the attainment of the highest achievable blessedness, viz., Love of Krishna, which is the supremest or fifth purushartha or object of pursuit for jivas, the other inferior four being dharma, artha, kaama and maksha, called chaturvarga. This Bhakti has three stages, viz., Saadhanaa (practice), Bhaava (ecstatic inspiration) and Prema (Love of Krishna). In the earlier part of the stage of Saadhanaa the evils originating in apathy towards Krishna prevent jivas from acquiring

steadiness in Bhakti. These evils have been classified as the veil of the other desires, the veil of karma productive in worldly fruits, the veil of the jnana based on the renunciation of those fruits, and the veil of laxity producing indifference towards the service of God Krishna. Under the influence of these evils, jivas like persons attacked with some frenzied disease, invent imaginary antidotes for the cure of their disease which, far from being cured, gradually increases. For the cure of these evils, Shri Chaitanya Mahaprabhu has prescribed the culture of Krishna in the company of Sadhus who are entirely free from worldly attachments, having given up all self-conceit. The attractive influence of the persons other than Sadhus cannot overcome the jivas who always keep in the company of Sadhus. The evils are removed by the influence of the company of Sadhus. Jivas are not able to remain silent and lonesome as long as the roots of these evils are hidden within, blocking up their way. Such misleading ways of keeping silent and lonesome artificially have not been recognised in the path of Bhakti. Silence and lonesomeness are chimerical, existing only in the imagination like flowers of fancy high up in the air or the fabled horns of a rabbit. When Krishna-bhakti is generated in some jivas, their association with worldly men and the influence of the worldly advisers or teachers are got rid of, and then being devotees free from the evil company of such people, they become versed in talks and discourses about Krishna in the association of Hari's devotees. True devotees know the lonesomeness or reticence as understood by people in general as antagonistic to devotion. These two worldly virtues, viz., lonesomeness and reticence, can never be favourable for devotion, because these are non-eternal. Association with saintly devotees is regarded as preferable to want of association. It is through association with Sadhus that the loathsomeness of evil company and the foolishness of its contention are avoided.

All the accomplishment will be under your thumb, if you can take Shri Harinama, being free from spiritual offences. The people sunk in worldly affairs will not, then, be able to do you any mischief. Vulgar talk will ever continue in the mouths of people. Keep inattentive towards them. If you have a stern determination to go along the path of your duty, no obstacles can retard your progress. Pay respect even to people who appear apathetic towards devotion to God but do not learn to appreciate their habits and deportments; at heart always keep away from them.

If assemblies, committees, meetings, etc., have any effectiveness in the world, then they should be utilised only for the purpose of propagation and glorification of Hari-bhakti (devotion to God). If they are not held for the said purpose, then there is no need of having anything to do with them. There are some karmis of the old school desirous of fruit who think assemblies, etc., to be useless, as they were not prevalent in ancient times. We request the readers of the Shri Chaitanya Charitamrita to note that in the book there are mentions of ista-gosthis (meeting of devotees to talk about devotional topics), and also that the readers of the Shrimad Bhagavatam are expected to know about the assemblies in which large audiences listened to the discourses on the Bhagavatam. Shri Chaitanya Mahaprabhu and the followers of the teachings of the Shrimad Bhagavatam have ever advised the people of the world that Shravana (audition or listening) and Kirtana (recapitulation or chanting) are the surest means for the attainment of the highest blessedness.

No truly wise man says that only the inert and mute persons can acquire Bhakti. Lonesomeness and silence are both worldly virtues, whereas **Bhakti is a thing beyond the world, and celestial; it is transcendental.** As such, both the abandonment and acceptance of worldly noise or sound are against Bhakti; both the association with worldly people and its avoidance are antagonistic to Bhakti. So Shri Chaitanya Mahaprabhu advises us: 'Chant Transcendental Krishna-Nama as loudly as ever, and become reticent in respect of worldly topics which are meant for your enjoyment in the conceit that you are a wise discriminator which is a suppressed taamasic pressure of garrulity.' He has commanded us ^[31] : 'Give instructions about Krishna and liberate this country with the performance of the function of a Guru in obedience to My order. In this matter, the vice of worldliness will not affect you.' In his 'Krama-sandarbha' commentary on Bh. VII.5.23-24, Shri Jiva Goswami-pada has written thus against silent deliberations and in favour of Kirtana (recapitulation of instructions as heard from true devotees): "The chanting of God's Names should be loud. Shri Narada has said about himself to Shri Vyasa-deva 'I began to roam about in the worlds loudly uttering the Names of Hari avoiding all shyness, and remembering His Glorious activities ^[32]'. Also Shri Chaitanya Mahaprabhu for the deliverance of the people of the Kali-yuga has given the famous instruction 'to constantly chant the Names, etc., of Hari, being humbler even than the blade of grass, with greater forbearance even than a tree,

claiming no honour for self, but giving it to others.' Though the other items of Bhakti have got to be performed in the Kali-yuga, that should be done in accompaniment with Kirtana.

It is only in a place where Hari-Kirtana is a scarcity, and where there is no propagation of Hari-Katha, that the worldly talk about artificial meditation, etc., is prevalent. Where ever there is no association with truly holy men there are assemblies, meetings, etc. in which there is association with Jivas confined within the clutches of maya. There is no yukta-vairaagya (proper abnegation) of transcendental nature where there is no Shravana-Kirtana (listening or audition followed by chanting or recapitulation of Hari-katha), but where discourses on phalgu-vairaagya (false asceticism) have been held to mislead the deceived society. The latter asceticism is a worldly matter and, as such, it cannot bring the jivas any good. How will they understand, unless they are fortunate enough to come in contact with Sadhus, that one who under the influence of false asceticism, thinks of the culture about Shri Krishna as a worldly affair, commits a spiritual offence, and that one, who sees worldly affairs and Shri Krishna as equal, accepts the most venomous Mayavada? Will a culturist of devotion be saved from the aspiration after worldly honour and celebrity, if he thinks himself lonesome and reticent away from association with Sadhus, and conceiving, unholy ideas of fancied deliberations? Is it not the ultimate limit of the abominable nature of fame and celebrity to cherish the evil desire of uprooting the fame and celebrity of Bhakti through the propagation of maya or Mayavada? **If a jiva, under the influence of conceits against the soul, thinks himself as an emancipationist or an elevationist or a cynic, and being anxious to establish his own worldly fame and celebrity commits the grand mistake of cherishing in his heart antagonistic ideas against the culture of Bhakti with transcendental audition and recapitulation [sic] and that of cherishing the wrong idea that the devotees, too, may have the ordure of hankering after worldly fame, -- then, knowing him to be a self-destroyer, the devotees will keep silently away from his company.**

The Names and the Nami (their Possessor) are non-distinct or the same. This will be particularly realised when our unfortunately evil predicament is over. As soon as Krishna-Nama is uttered, being rid of spiritual offences, you will yourself feel that it is from Nama alone that all

accomplishment is available. When a person utters Nama, gradually the distinction between the gross and the subtle body in his egoism vanishes and his own accomplished nature reveals itself. When one's own accomplished nature appears, along with the utterance of Krishna's Name, His Form is visible in the transcendental manner. It is Shri Nama that uncovers the jiva's true nature and drags him to Krishna's Rupa (Form) Guna (Attributes) and Lila (Sportive activities).

'Men gradually reach the shore of the ocean of the world' - this adage should guide us. We can have our well-being by means of firm confidence in our success, impatient anxiety at its delay, service of Shri Krishna and His devotees, and the chanting of His Names. If we can have all our exertions directed towards the service of Shri Krishna, the different forms of enticement held out by maya cannot overpower us. Keep always engaged in the audition (listening) and vocalisation (reproducing) of His Glories, discourses about Hari with the devotees that may be available for association. Then with the gradual improvement of your Bhajan, you will feel your own humility and lowness. You should know that 'the highest soul knows himself to be the lowest'.

Chapter – 6 BE HUMBLER THAN EVEN A BLADE OF GRASS

If we try to ascend into the unknowable realm by depending on the stock of our own ability we only tumble down by such effort. We also fall down if we choose to fancy what is trivial or light to be of much consequence or weighty.

* * *

Those who wish to get across the sea of worldliness, for such persons, who are intent on serving God and are free from desire for all other objects, the very sight of worldly people and females is worse than the swallowing of poison.

* * *

One who serves Lord Hari counts himself as the least of all entities. One is lifted to the highest order of the Vaishnavas when one can feel himself the least of all. One can then proclaim the message of the highest devotion to Lord Hari.

* * *

Not one among the paths of this material world is a path of the service of the Divinity. The idea that one should be master of God's devotees leads to Inferno..... To follow the devotees of God is the only path that leads to one's real good.

To him alone who possesses guile-less spiritual devotion, similar to the transcendental devotion that is due to Krishna Himself, to the Guru, the holy mysteries are manifested.

To have spiritual realisation or Transcendental Knowledge one should with submissive spirit, with honest enquiry after Truth and with obedient temperament approach a preceptor who is tattvadarshi, well-versed in Transcendental Knowledge and adept in Divine Love, and he will enlighten him with that Knowledge and Love.

Gita IV. 34

One should know the spiritual Guru to be no other than My otherself and should never disregard him nor should he pry into his faults taking him to be a mortal being; for the Guru represents all the gods.

Bh. XI. 17. 27

BE HUMBLER THAN EVEN A BLADE OF GRASS

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The holy command of Shri Guru has been that we shall serve Godhead in association with one another. By the word 'we' he did not mean any one individual. There are many persons who are very selfish, indeed. They say, 'I alone shall serve. It is incumbent on me alone. No one else has any claim to join me in my service of Godhead.' But the kind heart of Shri Gurudeva says, 'Come, let all of us jointly worship Godhead by giving up malice.' The service of Godhead is the highest of all functions. My Gurudeva does not say that others will be unable to do the work because it happens to be the highest. Neither does he say that he will not allow any other person to serve Godhead, on the ground that it is the highest of all functions. The chant of Hari-Nama that is performed jointly by all persons is Sankirtana. 'That Kirtana which is performed by many jointly is alone Sankirtana.' Prayer, praising Godhead, is included in Sankirtana.

Puja or worship is a reverential submission performed by one in favour of another in the shape of service. The suppliant approaches the Revered with fear arising from high respect or what may be termed respectful awe expressed in his words and visible in his body and mind. Verbal adoration, corporal prostration and mental humiliation are the contributory parts of the Puja inviting good wishes of the respected being. In the Puja a higher platform is always offered to the worshipped, and generally in the act of worship, touching the lowest part of his limb (his feet), the offering of delightful encomiums and the cherishing of reverential feelings on the part of a worshipper are involved. When a respected entity can be had directly through our senses, we can render direct service to him without any intervention; but in the case of a distantly located object, we have to transmit our services through symbolized sounds, through lips and scripts only. In both the cases Puja can be conducted by a worshipper with gross articles, as well as through the subtle medium of sound and through a submissive mentality which makes the worshipper consider himself situated in a lower office as a Laghu or less weighty being, while the Guru or heavy objects is in an upper office in comparison to himself; but the case becomes quite different, when the mundane plane is changed for the transcendental one, which has quite distinctive feature.

In this mundane plane, Puja is often performed with an eye on personal gain, when we are desirous of having something in return for our reverential act. Puja may be also conducted for the attainment of our salvation, where we want to annihilate all our desires, and even to become identical with the Object of worship, thereby attaining full impersonality; but no desire whatsoever is traceable in the actual annihilation, nor any gain sought for the Positive Entity of Godhead in the shape of service. So all these Pujas effect the merging of one's self as well as the Gurudeva, and the personality of Godhead in one neutral position where their different entities are not traceable. These sorts of temporal services should never be confused with the Eternal Servitude or Love. Nor should the Puja, raised even to the most dignified position, ever be confused with the true confidential service. So Paramarthic Puja and Paramarthic Guru are quite different from the activities of pseudo-worshippers who have some other ulterior selfish and personal motive in their acts of submission.

A real Spiritual Preceptor is defined as one who dispels the darkness of ignorance of our relative plane and opens our blind eyes by his prevailing influence. He is the one well-wisher without a second to help us to concentrate our scattered activities in the Personal Absolute. So he has no standpoint which deviates in the least from the Prime Cause of evolution, sustenance and dissolution. He is that true and perfect guide to show us the transcendental track to approach the Eternal Full-Knowledge and Incessant Bliss, as well as the undisturbed all-engrossing acme of magnitude, ignoring all sorts of gradation of relativity. His position will not permit a bona fide approacher, if the latter is not insincere and apathetic, to be a possessor of a partial entity merely, hankering after the supplying of his own personal or selfish needs by means of perishable objects, full of contamination of ignorance and of uncertain factors. His Eternal Personality is never to be ignored by means of any unethical principles which do not register a thorough affection for his disciple while considering all the stages and aspects of his ward's progress.

The semitic ideas entertained by a section of so-called intelligent people in fixing preceptorship on as [sic] individual of a particular time and place on the basis of ultra-metempsychosis show no cogent ratiocination by which the audience could be dissuaded from accepting the undeviated position of the Personal Absolute Truth. The futility of such speculation of the Absolute position will be apparent when we consider the fluctuations of different mentalities of intransigent sects or persons wrought by unforeseen conditions which have disclosed in detail that their assertive statements are merely cogenial to a particular locality and fulfill only a temporal purpose.

The deadened mentality produced by an association with insentients and less sentiments cannot be enlivened, if a wrong interpretation prevails upon them to post themselves in an incredulous position. As we are located in such a situation, all our final decisive conclusions are but products of a particular angle of vision. This hinges on associative reflex actions ef [sic] fallen souls. In order to set us, fallen souls, free from this perverted position, we should crave the help of a transcendental agent who can vouchsafe our march free from the chains of those four-fold agents of irregularities. A bona fide regulator should be sought in order to obtain eternal relief from the maladies by praying to the Fountainhead.

The Prime Cause of all effects should not be mutilated or manufactured through the agency of our unblossomed prerogatives. We are limited entities, but the Unlimited Infinity minus our infinitesimality would give us, as a result, an almost infinite gulf. We are earnestly called upon to search for and establish a tie between us and the Unlimited Entity. And in fact the Agent of that tie is neither an obstacle to the harmony nor a contending entity, but the most kind-hearted personality. We cannot expect to tide over difficulties or pitfalls in our crossing the ocean of Samsara, by catching the tails of puppies as we say colloquially, that is by depending on the supply of our mundane desires. We are no doubt eligible to receive mercy from the All Merciful, when we in our prayer show a clean heart, free from all encumbrances of selfish or personal desires, and cultivate the spirit of unconditional surrender.

Our own personality should not incorporate any outside material to obstruct the full vision of the Personal Absolute, but can seek regulation from the Personality of the Absolute Who is always willing to disclose His own Person when we are actually not prone to be overpowered by anything in our communion with Him. The Absolute will no doubt send an agent to communicate His Personality to our unalloyed personality, thought it may be susceptible to foreign invasions.

This Transcendental mediator or Shri Guru Deva is a loving Agent of the All-love, and so will be kind to us who are seeking for a tie of love with the All-love. This Embodiment of Love will gradually lead our loving mood to that One Who is the Fountainhead and mainstay of all aspects of eternal Love. This messenger is the pioneer leader of Love, the courier of the All-love, the establisher of all relations of Divine love and the regulator and modifier of all our non-loving principles. If we ignore this fundamental principle we will be taking too much responsibility on ourselves.

The Harmonising Energy of the All-love can shower His blessings personally or through his Agents. Our perception of numerous units in this misguided world has given rise to a desire to lord it over others but that act itself is the result of a wrong perspective which engenders apathy towards concentrating our unconditional activities in and for the All-love. **If we have a devotional attitude towards the Preceptor, we are sure to get at our Final Goal through him who liberates us by changing**

our wrong mentality by two processes.

The Deluding Energy of the All-love that is fully opposed to our eternal interest of love towards the Absolute shows a pair of pincers or shafts in order to grip us in her clutches, viz., that of dislocating and that of enwrapping his disciples by means of his kind but sure treatment. So the sincere activities of the Spiritual Guru always tend to give permanent relief to his disciples from those two-fold clutches of maya which have given rise to the worldly measuring mood of disciples. The Guru aims at extending their knowledge of the Absolute and removing the foreign obstacles of double layers of dirt that cover them.

A mere flatterer's role of lulling and encouraging the wrong aptitudes of a disciple should never be aimed at in the selection of a real and true Guru. A submissive temper with unconditional surrender on the part of a disciple to the All-love will invoke His mercy and He will condescend to fulfill our prayer. The cogent but loving potency of the All-love will then be operating on us to pacify the turmoil arising out of our baneful activities. The Preceptor will never let us fall into the extensive snare of maya as he has no ulterior motive to dissuade us from having a sure access to the Transcendental treasures. He will show us for our inspection or examination a comparative chart of the magnitude of time, space and entity. When we submit to measurement, we see no necessity of any outside help; but when we consider him to be our most intimate friend coming down to us out of causeless mercy, and at the same time to be the bona fide and sure healer of our present maladies we find that he is identical in his activities with the All-love and that he is not only superior to us in every respect but he ever remains in the same direction with Godhead possessed of a transparent pure entity to approach the Absolute; whereas, other so-called preceptors have always an impure opacity, with which they impede our impressions of the Eternity, Full Knowledge and Incessant Bliss of the All-love.

Our own eternal function is to associate ourselves with the Eternal, to sever our connection with everything temporal, to engage ourselves in All-Knowledge, to dispel all darkness of ignorance as well as to develop and progress with our inherent enthusiasm for the transcendental.

I myself have individual business with the Integral All-love. I do not

require any second person (you) who have got some other position than my Object, viz., the All-love. I need not trouble myself with the company of 'him' who has no true kindness to me or who has no whole-hearted love for the All-love. So the Personality has a singular significance quite distinct from such Impersonation as we have here, owing to our apathy to the Personality of Godhead, which is improper in itself and which is, in other words, a contamination with incompatible concomitants. I myself should not be polluted by that discord which is always found in the plurality of this miserable manifestation, but I have every inclination to make my friends quite compatible with the All-love, provided you or they count me as one of you or them. I will then be in a position to accept comradeship in that plurality, as all of us shall there have one aim and object and no conflicting discord due to our mutual rivalries. I will be all the more pleased if I find that another competes in my line to serve my All-love in a better way perhaps than I can. This lower gradation of myself will not harm or prejudice me in the least, but will develop and augment the cause of my unalloyed devotion to and love for Him; I will rather regulate and conciliate my wrong elements harmoniously and count my co-sharer's singular service in the proper light of my Guru. My co-sharer, by rendering closer service to the All-love from than my humble devotion, must needs draw more love from my Guru, and on my part I should please my Guru by not interfering with the greater facility of closer service rendered by my co-sharer. My friends who have greater aptitude of love for the All-love Krishna would not then despise me, but will kindly count me as their humble friend by graciously allowing me to be blessed with an unalloyed devotion to and love for my own Guru who is identically the same with the Predominated Counter-Whole of the Predominating Aspect of the All-love. I will 'therefore' never be hostile and apathetic to those who have a tendency to be devoted to the All-love, but I will reckon them as confidential members whom I should serve with all intimacy and love for their close services to Him in a plane where I have also got a humble position.

Here are the words spoken by Shri Chaitanya Mahaprabhu Himself: 'It is necessary to be humbler than a blade of grass if one is really anxious to take the Name of Godhead.' One never supplicates another unless one realizes his own littleness. When we pray for the help of other persons we consider ourselves helpless. A certain work cannot be done by myself; it is, therefore, necessary to take the help of others, if I want to do

the work at all. Any work that can be done only by five persons acting together is not possible to be performed by one's own un-aided efforts. Shri Gaursundar has told us to take the Name of Godhead. These tidings flow to us from the lotus feet of Shri Gurudeva. Shri Gaursundar has told us to call upon the Name of Godhead, which means that he also told us to be humbler than a blade of grass when we call upon the Name of Godhead. If we call upon Godhead for converting Him into our servant or want to take His help for doing any work on our own account we cannot preserve the quality of humility greater than that of the blade of grass. External exhibition of humility is not that quality of lowness which makes one humbler than the blade of grass. Mere show of humility is nothing but insincerity or hypocrisy. That manner of calling which is responded to by one's subordinate does not reach Godhead. Because He is the Supreme Independent, Perfect, Self-conscious Entity Who is subject to none. It is necessary to fully establish one's individuality in the state of guileless humility. If this is not done one's prayer does not reach the Perfect Autocrat.

There is another condition. It is necessary to fall upon Godhead by being humbler than a blade of grass. It is also necessary at the same time to be possessed of the quality of patience. If we are not patient we cannot call upon Godhead in the manner that will reach Him. We become impatient whenever we covet anything. Covetousness is the opposite of humility. We must fully believe in Godhead. We must believe in His Plenitude. We can have no wants if we call upon Him. If we have this perfect faith we cannot be wanting in patience. On the other hand if we are covetous if we are betrayed into inconstancy by our impatience, if we secretly cherish any plan of gaining our object by means of any ability or merit of our own, then we are no longer in the condition to call upon Godhead. Prayer to Godhead is also impossible if on the contrary one is occupied with the attempt merely to destroy one's self-conceit.

On many occasions we suppose that it is due to our own innate kindness that we at all pray to Godhead or recite His praises, that it is open to us to be engaged in any other work without calling upon Godhead as a matter of necessity. Such judgment is also indicative of want of patience. It is necessary to have a Protector to save us from such inclination of the mind. It is necessary to have a Protector to save us from being deprived of the quality of guileless humility greater than that of a blade of grass'. It

is necessary to have a Refuge for being saved from such evil tendency. Thakur Narottam has said, 'He who serves after obtaining protection is never abandoned by Krishna. All the rest die needlessly.'

It is first of all necessary to sit at the lotus-feet of Shri Guru and obey his commands. It is recognised as necessary to have to submit to a teacher to obtain capacity for work, knowledge or the fulfillment of any desires other than Krishna that are available in this world. But the knowledge that those teachers give produces only a variety of small results. But the lotus-feet of Shri Gurudeva who teaches about the highest good, do not give trivial fruits like the above. The lotus-feet of Shri Gurudeva provide for our real good. The moment there is cessation for the mercy of Shri Gurudeva, diverse evil desires are bound to make their appearance in the world. It is necessary to have the constant help of the spiritual teacher to show us the way. It is necessary to be constantly advised regarding the method of seeking the protection of the lotus-feet of Shri Gurudeva, to be instructed about the mode in which to deal with the lotus-feet of Shri Gurudeva. **If the spiritual teacher does not constantly teach us all these matters we are bound to lose in no time even the treasure that we might receive.**

The service of the Holy Name is undoubtedly the only method by which we can really serve Godhead. It is Shri Gurudeva Who bestows on us the gift of this method of service. It, therefore, stands to reason that it should be our duty, above every other thing, to worship the lotus-feet of Shri Guru at the beginning of the new year. In the Bhakti Rasamritasindhu Shri Rupa Goswami Prabhu has said, 'Accepting the protection of the feet of Shri Guru is, therefore, the first duty. The next duty is to learn from him about Krishna by the processes of sikshaa, etc. Then follows the duty of serving Shri Guru on a footing of intimacy. This is the path that is followed by the Sadhus. It is our duty to follow their example.'

It is possible for a person to possess a great variety of abilities. It is not possible to make any progress in a realm that is wholly un-known, or which has to be known with great difficulty, by means of any ability however great which we may happen to possess. As an example we may take the case of those future worlds which are kept out of our view or the entity that is known as the future. It is not possible by our own efforts to make any progress in the knowledge of these matters. **The mode of**

judgment that is applicable to this world is not able to lead us into the realm that is only intelligible to transcendental judgment. In regard to all those periods that are past we have obtained knowledge born of the senses. But we have no knowledge regarding to-morrow. Our eyes can see only to a distance of one or two miles. Our ears can catch the sound from a limited distance only. By means of knowledge that is accessible to such senses we cannot know anything about the transcendental Realm which is full of all perfection. If we try to advance into such a Realm by no other method than our own ability we can never reach the goal. The demon Ravana tried to build steps by means of which it might be possible for all persons to reach heaven without difficulty. But this structure could not be completed. It tumbled down after it had been constructed to a certain height, for want of support. Nothing can remain for any length of time in the open space without any support. It is bound to break to pieces and fall down. **If we try to ascend into the unknowable realm by depending on the stock of our own ability we only tumble down by such effort. We also fall down if we choose to fancy what is trivial or light to be of much consequence or weighty.**

It is our duty to judge as to who is Guru and who is of no consequence (laghu). He alone is Guru who serves that complete substantive Entity Who is the only Object of worship of all persons of any consequence (Gurus). I am not speaking of those Gurus who teach the sitar or the art of wrestling. Such Gurus cannot save us from death. We find in one of the Shlokas of the Bhagavatam that 'That Guru is no Guru, that father is no father, that mother is no mother, that devata (god) is no devata, that kinsman is no kinsman, who cannot save us from the jaws of death, who cannot give us the eternal life, who cannot save us from the ignorance of death in the shape of addiction to this material world'

We fall into the jaws of death certainly by reason of our ignorance. We do not fall into the jaws of death by reason of wisdom. We gain a certain kind of knowledge in this world. But that knowledge is of no avail if we become mad, or are stricken with paralysis or after we are dead. If we do not seek the real truth we lose the power of knowing. He who cannot rescue us from the jaws of death can only delude us for a certain number of days. He who tempts us by the sensuous impulses of his words, hands, feet, anus and the organ of generation is a cheat. But Shri Gurudeva has power to save us from all deception. It is, therefore,

certainly our duty to worship only the lotus-feet of Shri Guru Deva who is so merciful, at the beginning of every year, at the beginning of every month, at the beginning of every day and even at the beginning of every moment, of our lives.

It is my Gurudeva who is graciously present in all the different forms. If he is not graciously present in all these different forms who would then preserve me? Those whom my Gurudeva had made his own are my saviours. But may I never have occasion to see the face of that wicked person who is a source of evil, who maligns the lotus-feet of my Shri Gurudeva or who countenances in any way such a slanderer. The moment I fall away from the lotus-feet of Shri Guru or forget them, I certainly fall away from the Truth. As soon as I fall away from the lotus-feet of Shri Guru I find myself encompassed by innumerable wants. I run in a hurry for my bath. I become busy for preventing a cold. I run after other occupations different from the service of Shri Gurudeva. It is the lotus-feet of Shri Gurudeva that alone protect me constantly from all this attachment for objects other than the Truth. If I do not remember the lotus-feet of Shri Guru at the beginning of every new year, every new month, every new day and every new moment, then I am sure to fall into far greater inconveniences. If I do not do so I want to dress myself in the garb of the Guru. I become liable to the bad desire of seeking to be worshipped by other people as Guru. It is this which constitutes addition to other things than the Truth.

Gaurasundar is directly the same Entity as Krishna. He has appeared here as the world-Teacher. He conveyed His teachings in eight stanzas of verse. The Mahanta-Guru and all the other Vaishnavas who are submissively attached to the Mahnata-Guru instruct me in every way in those teachings of Shri Gaurasundar. All the other Vaishnavas who are submissively attached to the Mahanta-Guru, save me from all dangers.

The order of the Gurus who have in their nature the protecting power of the Divinity, are always present in different forms and figures to bestow their mercies on me. All of them are specific manifestations of Shri Guru who confers spiritual knowledge.

Krishna as Object of worship is one-Half, and, as the Support of His worshipper, He Himself is the other Half of the Whole. The variety of

reciprocal activity of these Two Moieties constitutes the Fullness of the Divinity. Krishna is the complete realization of the Support of His worship. The transcendental reflections which are also of the nature of supporters are the worship of the Divinity, which appear in the different planes of cognitive existences, are my Gurudeva in His different forms. He who is constantly showing us how to serve Godhead, throughout life, is no other than our Shri Gurudeva. Shri Gurudeva is present in every object as the supporting principle. He is graciously present in every object. 'All ye trees that be resident on the bank of the Yamuna for benefiting others, Chuta, Priyala, Pnasa, Asana, Kobidara, Jambu, Arka, Bilwa, Bakula, Amra, Kadamba, Neepa and others, tell us the way by which Shri Krishna has been seen by you to pass. Our hearts are bereft of all their contents and are feeling very lonely, by separation from Krishna.(Bh. X.30.9.) [1]

Krishna has gone away from the place of the Rasa-dance. The Gopis, who are un-fettered souls, are seeking for Krishna by approaching every object. Was the external sense-perception of the Gopis then very strong? Was their sensuous knowledge then very powerful? There comes an occasion to hear about all these matters if we just fall at the lotus-feet of our Shri Gurudeva. Nanda-Govinda, Yasoda-Govinda, Shridama-Govinda, Chiraka-Patraka-Govinda, Bansi-Govinda, Go-Govinda, Kadamba-Govinda, etc., are the various Pastimes of the pure cognitive principle. They are the Pastimes of the Shri Radha-Govinda replete with all Rasas. If one obtains the blessed sight of the lotus-feet of Shri Guru in his heart it is only then that the true nature of these words manifests itself. It is Shri Guru who enlightens us in every matter to enable us to worship Godhead. There is no other way of obtaining the service of the absolute Integer except by the method of the worship of Shri Guru.

We have had occasions enough to hear many sweet words expressive of constancy. May we show such constancy to the lotus-feet of Shri Guru! The reflected form of the lotus-feet of Shri Guru in different receptacles constantly reveals many new matters for our instruction. I am a little jiva, full of arrogance. Why then am I enabled to hear such words of constancy? The lotus-feet of Shri Guru have afforded me this opportunity of hearing all those words expressive of constancy. In this manner he is telling me every moment, 'O you little soul, do you show such constancy to the lotus-feet of Shri Guru.' As I observe the disposition to serve Godhead of the reflected forms of the lotus-feet of my Shri Guru in

different receptacles, I pray that I may be born crores of times in order to practise the service of Hari in their company, that my aversion to the service of Godhead that has accumulated during crores of births may be dispelled by their companionship.

I once went to Mangalgiri in the Southern part of the country for installation of the Shrine of the Foot-Prints of Mahaprabhu. At that time certain persons from among ourselves put this question while we were still at Mangalgiri. 'When we first came to the Math we felt great hope and enthusiasm by noticing the character and love of the service of Godhead of our friends. Now-a-days our out-look is being gradually stunted. We have begun to think in different ways. Several Brahmacharis have turned house-holders by accepting the method of Samavartan.' In answer to this I said, 'I am unable to say that it becomes necessary to give up the service of Hari if one becomes a house-holder. On my part I see round about us many wonderful Vaishnavas. I find that their Vaishnavism, devotion to Hari, has grown a good deal more. What a great pasanda I was! How greatly my impiety has diminished by associating with them! I find that, although I am averse to Godhead, they are all serving Hari. I have been enabled to know by the mercy of the lotus-feet of Shri Raghunath Bhatta Goswami Prabhu that he never lent his ears to listen to the tidings of condemnable actions of the Vaishnavas and that it sufficed for him to know only this much, that all serve Krishna.'

I find that every one is serving Hari by making progress on the path of devotion. The house-hold of Godhead has prospered in every way. Only no benefit has accrued to me. All have been undoubtedly benefited. You have become agitated by small insufficiencies. Your anxiety for serving Godhead is very great. It is for this reason that you want that they should serve Hari in still greater measure. You are unable to feel satisfied even when you find them in the very act of serving Hari. You want that they should serve the Lord of your life with a billion-fold greater devotion. But my heart is a little one, my vessel is small. It is for this reason that I am unable to contain their great service of Hari in my small vessel. Their endeavour for the service of Hari is over-flowing my little cup. I feel it impossible any longer to keep squeezed within the limits of my small vessel the vastness of their service of Hari. They are fast passing away setting an example of the most wonderfully ideal life of service. I alone am unable to serve Hari. I alone am busy to detect the defects of others. I

ought to have progressed on the path of service. But I have chosen to be busy in searching for the defects of Vaishnavas instead.

Who are those that try to find the draw-backs of the Vaishnavas? They are the community of empiricists whose only resource consists of the eye, ear, nose, etc., deluded by external objects, in short, all those who are averse to the service of Hari. When anyone tells me that a particular person has given up chanting the Name of Hari I think in my mind that the service of Hari of such a person must have certainly increased to an extraordinary extent, that his heart must have been very much improved and that it is for this reason he has been enabled to be engaged in other work by giving up the service of Hari which is the only path to well-being. He has grown immensely wealthy. He has been satisfied and, therefore, does not want to undergo the trouble of earning more riches.

Shri Bhagavan has said in the Gita that no harm can ever befall the devotees of Godhead, that they can never die, 'My devotee is not destroyed'. 'Even if one whose habits of life are highly condemnable serve Me with a singleness of purpose, he should certainly be considered as righteous. His conduct is surely altogether perfect. He becomes virtuous in no time and quickly attains the eternal peace of the soul. Son of Kunti, do thou know for certain that My devotee never comes to grief'. (Gita IX.30-31.)^[2]

Can those who serve with a singleness of heart ever fall away from devotion? They have certainly gained the state of well-being. My eyesight is bad. It is for this reason that I am unable to obtain my own good. 'Never either praise or condemn the character and activity of other persons seeing that the whole world is one by its proper nature, by mutual union of Prakriti and Purusha, the Support and the Object of worship'.

If I turn an empiricist I am deprived of the service of the transcendental, the service of Shri Guru. It is when evil overtakes myself, and by reason of being in such evil plight, that I am put in mind of the misfortunes of other persons. It is because I am myself honeycombed by a thousand defects that I am attracted by the task of seeking for the defects of other persons. If I am in a position to secure my own good I have no longer leisure for finding the faults, the misfortunes of other people. 'If any

person, after being initiated at the lotus-feet of the Sad-Guru, chant the Name of Krishna it is our duty to entertain for him high esteem in our hearts. If such a person being even intent on devotion to Shri Hari serve the holy Name on the spiritual plane it is our duty in every way to honour him by means of obeisance and other marks of submission. The best of devotees, the Maha-bhagavata, is possessed of exclusive reliance on Krishna. Being devoid of any other consciousness excepting that of Krishna the heart of such a person is free from any discordant mood leading to slander or malice against any person. The Maha-Bhagavata is thoroughly versed in the process of intimate spiritual service of Godhead. One who has made considerable progress on the path of spiritual service is alone in a position to recognize that the Maha-bhagavata is the best of friends with whom it is possible to cultivate the closest relationship as he never feels disturbed by the claims of intimate relationship of the nature that should subsist between pure souls. If we are fortunate enough to realise the supreme excellence of the Maha-Bhagavata we should be able to recognise that it is our duty to express our loving regard for such a person by the methods of obedience, sincere inquiries regarding the Truth and rendering loyal service.

This life is of short duration. Even in that short space we are continuously and actively engaged in this realm of Devi in the enjoyment of the objects of this world and for the purpose of seeking out the defects of other people and becoming thereby a supreme example of the utter absence of the quality of humility greater than that of the blade of grass.

At the lotus-feet of Shri Guru there is no search for the defects of other people. Yet there is no other function of submission at the lotus-feet of Shri Guru than to be constantly made aware of my hundreds of thousands of defects and to be cautioned constantly against any evil that is likely to befall me. May we not be deprived of the ideal of sitting at the lotus-feet of Shri Guru. I will give up criticizing other people. 'I am very clever. I am very learned, very intelligent. I am a great speaker. That person is illiterate, and foolish, and cannot properly talk about anything': such talk is out of place. If we try to diminish the practice of discussing the defects of other people in this manner, and discourse only about Hari, instead, I think it would do us good.

Shri Guru is the predominated moiety of the son of the Chief of Braja

Who is indivisible knowledge. Krishnachandra Himself in the role of Shri Guru is engaged in Beholding Himself as the Object of contemplation by seeking His own support. I am also under the protection of Shri Krishna, being incorporated with the lotus-feet of Shri Guru. 'I have recently passed a brief spell of time on the wings of hope, which has, indeed, been like an Ocean of nectar. If you do not vouchsafe your mercy to me I certainly have nothing to do by living. O Possessor of the Form most pleasing to Krishna what are life, Braja and even the Slayer of Baka Himself to me if I am devoid of your mercy?'

I have been asked sometimes by different persons why we do not give away the realized method of service to all persons. As for myself I cannot understand how the condition of self-realised souls and that of novices may be supposed to be identical. It passes our judgment to understand how the service and realization of souls free from all defects can be practised during the period of novitiate which is full of many defects. If any person happens to belong to the order of self-realised souls he may kindly intimate to me the fact. I can then know about the specific nature of his realized self.

Shri Gurudeva is the daughter of Brishabhanu (Shri Radha) in the Madhura-rasa (Spiritual quality of sweetness of Divine amour). There are different ways in which different persons, whose faculty of spiritual consciousness has been aroused, judge about their own requirements. Every enlightened person is privileged to have a sign of Shri Gurudeva in accordance with his particular mode of judgment. Shri Gurudeva is that real Entity who thus revels himself to the view of enlightened souls in a variety of ways. Realised by the method of the Rasa of parental affection Shri Gurudeva reveals himself as Nanda-Yasoda. In the Rasa of friendly affection he is Shridama-Sudama. In the Rasa of the devotion of servants to the master the lotus-feet of Shri Guru act as Chitraka-Patraka. The consideration of all these Aashrayas of the Vishaya rises in the heart as one progresses in the service of Shri Guru. These subjects do not manifest themselves in the course of any artificial process. They are aroused spontaneously in the consciousness of fortunate souls on the appearance of the disposition for spiritual service of the Divinity. We have no other function than the service of Shri Guru. By means of the adulterated consciousness of the material world it is not possible to discuss the eternal Pastimes of Godhead that are inaccessible even to

Shesha, Shiva, Brahma, and their peers.

2

Shrila Vyasa Deva enjoins on us ‘to meditate upon the Absolute Truth Who always dispels all delusion by His Own Potent Effulgence’. When we follow in the footsteps of Shri Vyasa Deva we attain the sight of the Divine Entity. The word ‘Dharma’ means ‘light’ or ‘receptacle’. By the help of light darkness is dissipated: or if the proper receptacle is realized we are endowed with the eligibility for the performance of meditation. Our faculty of recollection which has almost faded out of memory is resuscitated.

‘Non-forgetfulness of the Twin Lotus-Feet of Shri Krishna reduces non-good and augments positive well-being, by promoting purifications of the entity, devotion to the Supreme Soul, and Knowledge endowed with apprehension of the reality and non-hankering for the mundane’. It is only if we are in a position to keep that entity of the Supreme Soul constantly remembered in the heart that well-being would ensue. Hearing is rendered possible by the agency of chanting (Kirtana); and if hearing is maintained in the best manner real well-being makes its appearance. In the absence of hearing and chanting (Shravana and Kirtana) the substantive manifestation is not possible.

He alone is the Guru in the order of the spiritual successors of Shri Vyasa, by listening to whose chanting our recollection of the Divinity has been actually awakened. All of us are his servants. The desire to chant has been aroused by the practice of listening. By the agency of Kirtana, or singing, the conditioned aptitude is dispelled. If the word of that country, that unlimited Realm (Vaikuntha), the region that transcends the sphere of the measuring aptitude, reaches our ears, where word is song, on listening to that song our eternal well-being manifests itself by the elimination of all evil.

‘Vaikuntha, or Aprakrita Sabda’ may be rendered as ‘transcendental Sound’. The word ‘transcendent’ signifies ‘ascending beyond everything’ and in our context it means ascent beyond the conditioned aptitude. To remain here is equivalent to be confined to the mundane experience, to practise one’s masculine egotism or one’s vanity of being the master. But

there can be no real well-being if one remains entangled in such dominating agotism, [sic] for the reason that it is only those persons who are infatuated by the sense of their own superiority that are apt to be entrapped in the fetters of such dominating egotism. ‘The person whose soul is infatuated by dominating egotism regards himself as his own master’. This is the testimony of the Gita and all Shruti. ‘The individual soul perching on the same tree (as the Divinity) undergoes miseries due to his non-Divinity and infatuation. When in the act of serving he perceives [sic] his companion to be the Divinity he realizes His Glory, being delivered from sorrow’. When the perceiving entity has sight of the master, the Supreme Lord, the Person Who is the Cause of the Brahman, of Golden Hue, he is completely cleansed of his virtues and vices, and freed from the obstruction of mundanity and obtaining real enlightenment, attains to the condition of supreme equipoise’. This supreme equipoise is altogether different from the position of equality that is postulated by our sense-ridden judgment. The equality that relates itself to limited entities is not absolute. The equipoise relative to the Great One is a different entity.

There is mention of one’s meeting with the Person with the Golden Hue and of sin and righteousness. But is it only when we are relieved from all these conditions that we are in a position to know that we are not non-spiritual entities, nor is it the function of our real nature to remain engrossed in the non-spiritual entity. So long as we remain entangled in our perverted self, by going off the track of our soul, it is not possible for us to meditate on the true Object of our meditations. The practice of meditation on limited entities has reduced us to the condition of the frog in the well.

I happen to be an entity dominated by the knowledge of the five mundane categories. I am entrapped in the functions of littleness by abstaining from thoughts of the Great One. And it is for the reason that I have preferred to remain confined to the functions of my littleness that the egotistic sentiment, that I am the master of myself and of all entities, has appeared in me. It has become necessary to get rid of this desire for domination. Nothing is easier than to assert that the little should aim at being identified with the Great. If one allows oneself to be mastered by such senseless ambition and tries to realize his ‘Oneness’ with the Divinity, such egotistic vanity effectively blocks the course of all real well-being.

When we are cast into the state of evil by harbouring the hallucination that we are the equals of the Divinity, there appear simultaneously, (1) a condition which is experienced as full of grief, (2) the State of infatuation due to ‘forgetfulness’ of our real nature and (3) fear. In other words we lament on account of supposing ourselves to be identical with our gross and subtle bodies, being enchanted by the limiting-Energy maya of Godhead. The mischief makes its appearance when I begin dishonestly to think that Godhead, His devotees (Vaishnavas), the spiritual guide and I myself are on a footing of equality, and that I am even superior to them. From the wicked thought that I am the equal of the spiritual guide and the true Devotees, or that they are less than myself, the dreadful offence in the shape of contempt for one’s superiors gathers strength. This is real culpable arrogance as is clear from the text of the Bhagavatam which says: ‘One who, while worshipping Govinda, abstains on principle from worshipping His devotees, is called arrogant.’ (C.C.M. 18/116.) [3] When the conviction that all Bhagavatas are objects of my worship as much as Godhead Himself, dawns upon our souls, we are freed from the clutches of grief, infatuation and fear. The only method by which this desideratum is realizable is the service of Godhead.

It is this very principle that has been sung by Shri Vyasadeva in Shrimad Bhagavatam: ‘By listening to the Narrative of the Bhagavatam with submission the aptitude of the service of the Supreme Divine Person Shri Krishna is aroused in such hearer. This serving disposition dissipates all sorrow, infatuation and fear’. (Bh. 1.7.7.) [4] It is solely because we have lost the service of the Lotus Feet of Krishna that we are subject to sorrow, infatuation and fear. In the verse, ‘The knowing one’ wrote this thesaurus of the principles of devotion of which mankind is so ignorant,’ Shri Vyasadeva has been styled as the ‘knowing one.’ In other words all the rest have been declared to be ignorant: I am ignorant. Why did I offer myself to the temptation of wielding domination? I am by no means the master. On the contrary I am, indeed, the slave of sorrow, infatuation and fear.

I am eligible for reading merely the Mahabharata. ‘Let these worship the Shruti, those the Smriti, others the Mahabharata, through fear of the sorrows of this mundane existence. Here am I engaged in the act of worshipping Nanda in the corridors of whose mansion the Supreme Lord sports as his darling Son. (Padyavali 127.) [5] Hear is the error. I never

thought that Nanda Maharaj occupies the place of my Shri Guru, because I am so busy in contriving the destruction of Krishna. Had it not been for this why am I in my present plight? All through the period during which we continue to be anti-devotees, we are overtaken by a good many calamities. The only way for being relieved of those evils is 'Bhakti' or to serve Godhead by the natural aptitude of the soul. It is this which the truly wise Vyasadeva was enabled to know. 'In the mind rendered perfectly pure and concentrated by the cementing process of transcendental service he experienced the vision of the Full Divine Personality and also of the limiting deluding potency, occupying a condemned position of dependence on Him, by whom completely infatuated the individual soul regards his essence as made up of the triple mundane qualities although his nature is really transcendental, and is addled with all those unnecessary and harmful requirements that are the products of the mundane energy. He had also a vision of the nature of the direct service of the Transcendent by means of which these needless difficulties cease automatically. (Bh. 1.7.4-5) [6]

We shall be enabled to realize our lasting good if only we place ourselves wholly under the protecting guidance of Shri Vyasadeva. Note particularly the verse of the Upanishad that tells of the vision of the Divine Master, 'Of Golden Hue' (Yada pashya pashyate rakmavarnam etc.) (Mundak Up. 3/1/3.) [7] It will redound to our lasting good if we learn to view that entity by the joining process of transcendental service, to employ our thoughts on Him and seek to attain the Knowledge of That Unlimited Entity, in loyal pursuance of the teaching of Shri Vyasa. In the act of listening to the discourse of the Transcendental Entity the faculty of hearing will expand and acquire new powers.

The Transcendental Word chanted by Devarshi Narada made his way into the cavity of the ear of Shri Vyasadeva. That is the cause by which he was enabled to have the vision of the Full Personality. Under the influence of the domineering aptitude that prevails in this mundane world we adopt the cults of Hero-worship and Apotheosis on the one hand or turn into Anthropomorphists, Zoomorphists, etc., on the other, by being infected with those respective modes of thought. Godhead will appear to us in the ways in which we shall choose to embellish Him.

If we abuse the prerogative of our human life, if we choose to think

ourselves to be on a footing of equality with Krishna, we shall thereby fall into the snares of delusion and be consigned to perdition. The sequel of the vanity of supposing oneself to be master in one's own right has been analysed by Shri Vyasadeva in the verses beginning with 'Yehnye-aravindaksha (Bh. X.2.32.)' [8] 'Jnana-prayasam (Bh. X.14.3.)' [9] 'Shreya sritim,' (Bh. X.14.4.) [10], and we are truly benefited by listening attentively to those discourses of Shri Vyasadeva.

'Godhead in no long time enters the heart of the person who constantly listens with faith and chants about His Deeds.' Our real good is assured if we have the good fortune of listening to the Word of Godhead at the lotus-feet of the Guru. The divine master constantly chants the Word of Godhead. He has no other function. It is imperatively necessary to listen to and accept the word chanted by him. We cannot retain the word issuing from the Lotus Lips of Shri Guru even after we have been enabled to receive Him. The word tends to be eclipsed if he is not chanted to others. If we busy ourselves in any other unnecessary pursuit by abstaining from chanting the Word received from Shri Gurudeva, we lose our eternal entity and render ourselves fit for welcoming sorrow.

'That person is entitled to the attainment of the service of the Feet of Godhead, the Redeemer from worldly bondage, who lives by submitting to Him with heart, speech and body, realizing from His good vision, His Mercy in the sufferings entailed by one's own deeds.' (Bh. X.14.8.) [11] This Shloka occurs in the Bhagavatam.

There is no other way of being delivered from this world. Whatever Godhead does [sic] is for our good. **We can be redeemed if we behold His Mercy in every event and in every activity.** But if we notice any defect in His works or realize any cruelly [sic] therein, it is sure to result in evil and difficulty.

All my difficulty is due to the fact that I happen to be engrossed in activities other than the service of Krishna. If my taste for the service of Krishna really increases day by day I shall be blessed indeed. He who employs us in activities of this nature is indeed Shri Gurudeva. The order of the Gurus consists only of persons who are loyal followers of Shri Vyasadeva.

On receiving just a touch of the lotus-feet of my Shri Gurudeva I lost all sense of this external world. I do not know whether any transcendental agent equal to him in greatness has ever appeared in this world. How may those, who are busy with the lust, anger, etc. of the world, ever know him?

We should listen to nothing but the praises of the divine master. I have to conduct myself with all humility, in any manner that the order of my masters may at any moment consider to be needful for me. I am not prepared to take the responsibility upon myself for any inconveniences that may result from such conduct.

I have heard from my divine master that one should give audience to the Word of God by being infinitely more humble than a blade of grass. The sweet chant of the Word proceeds from the lotus-feet of the Divine master. Hearkening to the chanted Word is the disciple's function. The Word is mirrored in the heart by the only method of giving audience to the chant of the divine master. Therefore, I am eligible to listen to those words of praise by the discipular method. There is a great necessity to learn by the method of listening how one should approach God and His devotees with humility, in what manner one must sing their praise and honour them.

I have found much that everyone should note most carefully. There has been an opportunity for learning how one should honour other persons, being oneself unhonoured, how one should sing the praises of God and His devotees by silencing the hostile elements of all kinds of indolence.

Singing the praises of the devotees of God, is indeed the one thing needful. My revered masters have taught us to praise God and His devotees. By praising the non-devotees both the offerers and the recipients of such praise are put to difficulties. My revered masters are endeavouring to purify my heart by teaching me to be humble. They are saying to me, 'We possess the priceless quality of honouring other persons. We are offering you all this honour that you may be similarly honouring all persons of this world, be enabled to be constantly engaged in the service of God and His devotees who can be perfectly served only by those who are inspired with such burning love'.

God and His devotees are worshipped by chanting their praises. It enables us to learn the language of Vandana or worship by the method of praise. We have also heard the following words which were spoken by our former masters, ‘I am incomparably more vile than insects bred in ordure and infinitely more wicked than Jagai and Madhai’.

On a certain day, at the Dashasvamedha ghat at Prayag, Shri Rupa Goswami Prabhu worshipped the Feet of Shri Gaursundar with this Shloka, ‘O Krishna, I make obeisance to Thee. Thy Name is Shri Krishna-Chaitanya. Thy colour is yellow. Thy quality is great magnanimity. Thy action is the bestowal of love for Krishna. Even such is Krishna, to Whom I make my obeisance’. The hearer is Shri Chaitanyadeva, Who is the very emblem of humility. The speaker is Shri Rupa Goswami, who is a worthy person. A third person, who is arrogant like myself, happens also hear the above. What should be the natural reaction of one who witnesses such an enigmatic situation?

If anybody coming up to Chaitanyadeva happened to say ‘You are the Son of the Lord of Braja’, He at once used to put His hands to His ears and protest – ‘Krishna should be called Krishna; I am a tiny jiva; you should not call Me Krishna.’ By whom alone is the chanting of the Kirtana of Hari possible? By him in whom are found the four great qualities, (1) Extreme lowness greater than that of a blade of grass is the first. Grass is trodden upon by cows, asses, men, by everyone. One should feel, ‘I am humbler than such grass.’ It would be well if all the vain people of the world knew unreservedly that they are very much lower than the blade of grass; their mouths would then be enabled to utter the Name of Krishna. He who utters the Name of Krishna is most fortunate. (Bh. II.1.11) ^[12] O King, those who are whole-hearted devotees that have attained freedom from desires of this world, those who covet paradise, salvation etc. and those who are realized yogis, for all without exception the repeated hearing, chanting and recollecting of the qualities of the Name of Hari, these three methods, have been laid down by former Acharyas as the highest spiritual method as well as object’. (2) Another quality of the chanter or preacher of God’s word is utmost patience; (3) the third quality is want of desire for fame or honour for oneself. The preacher is without pride, without vanity. He has no worldly ambitions. (4) The fourth quality is readiness to give due honour to others. Shri Chaitanyadeva should be considered the ideal possessor of all humility, and yet it is this Shri

Chaitanyadeva Who is the Teacher of the greatest humility, who was found listening to the above praise from the lips of Shri Rupa. Why?

All intelligent persons, have agreed upon the four objects of human life mentioned in the Shastras as being the very best that man can desire. Even those four objects are fit to be scorned by the love for Krishna which has been called the fifth object of Life – ‘You are the Giver of that love for Krishna which is the highest object of life and which can afford to contemn [sic] the four objects most desired by mankind. You are Krishna Himself. Being Yourself Krishna You are also the bestower of the love for Krishna. You bear the Name of Krishna-Chaitanya (the conscious principle in Krishna). You are Gouranga i.e., of golden complexion. You are extremely magnanimous.’ How could Gaursundar Who teaches the world to be devoid of vanity, to be ready to give due honour to others, how could the same Krishna-Chaitanya listen to the edification of Himself from the lips of Rupa Goswami?

‘The onus of honouring this most shameless and basest of all base creatures, has been undertaken by no less a person than one who is endowed with a very high social status, a person of ripest experience, one of the very best of men. He undoubtedly possesses the highest excellence. But is there to be found one other such brute who will voluntarily listen to long-drawn eulogies of himself from this most excellent person as he undoubtedly is? It is only a very bad man, a very great sinner, who can willingly listen to such praise of himself,’ - such would be the judgment of a finical and caustic observer.

We have taken upon ourselves the responsibility of welcoming this grave charge. All the audience have accepted ordinary seats, I alone have been provided with a lofty seat. All are being told in effect – ‘Do have a look at a big animal from the Zoo-gardens. What arrogance! So foolish! So wicked! Have you ever seen such a big brute? Garlands of flowers have been put round his neck! What laudations! What bombastic long-drawn and hyperbolic adjectives! And how complacently too be [sic] is listening to the praise of his own achievements, how intently, and with his own ears! He also evidently feels delighted in mind! Is he not acting in plain violation of the teaching of Mahaprabhu? Can such a big brute, so selfish and insolent, be ever reclaimed from brutishness?

I happen to be one of the greatest fools. No one offers me good advice on account of my arrogance. Inasmuch as nobody condescends to instruct me I placed my case before Mahaprabhu Himself. The thought occurred to me that I would make over the charge of myself to Him and see what He would advise me to do. Then Shri Chaitanyaadeva said to me:

*Whom-so-ever thou meet'st, instruct him regarding Krishna,
By my command being Guru deliver this land;
In this thou wilt not be obstructed by the current of the world;
Thou wilt have My company once again at this place.*

In these verses is to be found the proper explanation of the apparent inconsistency noticed above.

He whose only teaching is humility greater than that of a blade of grass, said – ‘By My command being Guru save this land!’ In this instance Mahaprabhu Himself given the command. His command being ‘Perform the duty of the Guru, even as I do it Myself. Also convey this command to whom-so-ever you chance to meet’. Chaitanyaadeva says, ‘Tell them these very words viz. By My command being Guru save this land. Deliver the people from their foolishness’. Now who-so-ever happens to hear these words would naturally protest with palms joined – ‘But I am really a great sinner; how can I be Guru? You are Godhead Himself, the Teachers of the world. You can be Guru’. To this Mahaprabhu replies:

*In this thou wilt not be obstructed by the current of the world;
Thou wilt have My company once again at this place.*

Therefore, in his case there is no risk of forgetting Krishna. Whenever it is less than 180 degrees or 360 degrees the result is angularity. But on the level ground or at 360 degrees there is no angular vision. If God or things that are of God can be shown to be analogous to 360 degrees there would be no angular defects in such matters.

The thing called the world troubles us; colour, taste, smell, touch, sound dash themselves against us in mighty waves. For this reason it does not pay to be worldly-minded. Shri Chaitanyaadeva said, ‘**Those who wish to get across the sea of worldliness, for such persons, who are intent**

on serving God and are free from desire for all other objects, the very sight of worldly people and of females is worse than the swallowing of poison.'

He who wants to be employed in the service of God should never cast a covetous eye on any worldly object. By the vision of the partial appearance of the external, physical world the vision of God is shut out. No sooner does the world, or in other words, anything perceptible by the senses, present itself, it at once causes forgetfulness of God; and all these persons who are connected with God look small. One who is moving forward on the path of devotion with the object of serving God should, therefore, by all means avoid the sight of worldly persons. Woman is the world and possessors of women are all worldly persons. Do not cast your eye on the associates of females or even on the companions of the associates of females. Shri Chaitanya Mahaprabhu as a physician prescribes the following for us – ‘Do not associate with those who are addicted to the world, to women, never do it. Mahaprabhu has declared:

*By my command being Guru save this land.
In this land of Bharat being born a man,
Realising the significance of such birth, do good to others.
Giving up malice be full of kindness for jivas.*

Do not practise the craft of a Guru for the purpose of injuring others through malice. Do not adopt the trade of a Guru in order to get immersed in the slough of this world. But if you can, indeed, be My guileless servant you will be endowed with My power - then you need not fear.’

I have no fear. My Gurudeva has heard this from his Gurudeva. And it is for this reason that my Gurudevas has accepted even such a great sinner as myself and has told me: ‘By My command being Guru save this land’. It is only those who have never heard these words of Gaurasundar who say ‘How odd! To listen to one’s own praise!’ While the Guru is instructing his disciple in the eleventh Skandha of the Bhagavatam what a great sin, in their opinion, is he not perpetuating! What is the Acharya to do when he has to explain the Shloka ‘Acharya Mam Vijaniyat; Never disregard the Acharya; never entertain the idea that the Acharya is your equal in

any sense.' These are the words of Shri Krishna Himself by which the jiva is to be benefited. Is the Guru to take himself off, to desert his seat - the seat of the Acharya - from which these words are to be explained? That office his Gurudeva has conferred on him. If he does not act up to its requirements he is doomed to perdition by reason of his offense against the holy Name in the shape of disrespect towards the Guru. He has to do it in spite of the fact that such procedure is apparently open to the charge of egoism. When the Guru imparts the mantram to the disciple should he not tell him by this mantram to worship the Guru? Should he say instead, 'Give the Guru a few strokes of the shoe or the horse-whip?' The Guru is never to be decried. The Guru is the abode of all the gods. Should the Gurudeva abstain from communicating these words to his disciple while reading the Bhagavatam to him? 'To him alone who possesses guileless spiritual devotion, similar to the transcendental devotion that is due to Krishna Himself, to the Gurudeva, the holy mysteries are manifested.' Is the Gurudeva not to tell these things to his disciples? Athau Gurupuja' the worship of the Guru has precedence over all others.' The Guru is to be served just as Krishna is served. The Guru is to be worshipped in a particular way. Is the Guru to desert his seat without telling all these things to the disciple? In the angle there is always the defect in the shape of absence of the fullness, the evenness of level, of 180 degrees or of 360 degrees. But in the plain surrace [sic], in 360 degrees, there is no such defect. That in the emancipated state no defect is possible, this simple truth ordinary foolish people entirely fail to grasp.

It is as it were a hand is attached to the body of God Who is all-existence, all-intelligence, all-bliss. With His Hand god rubs His own feet. The hand of God is His own limb. In this case God is serving Himself. God Himself appears as the Guru in order to teach how to serve Himself. My Gurudeva is also in the same way one body with God. There is God Who is to be served, there is also God who serves - God as Object and God as support. Mukunda is God to be served, He is object-God. The best beloved of Mukunda - Shri Gurudeva - is serving-God, God the Support. There is no one so dearly loved by God as my Gurudeva. He alone is the best beloved of the Lord. Our Gurudeva has said – 'O my mind, whether it be religion that has been prescribed, or irreligion that has been forbidden, by the Vedas, you need perform neither. Placed as you are in this world propagate the unstinted service of Shri Radha-Krishna [sic] in Braja and recollect unceasingly the Darling Son of Shri Shachi, Shri

Goursundar, knowing Him to be no different from the Son of Nanda, and the great Gurudeva, knowing him to be the best-beloved of Mukunda.' 'In the Gostha i.e., in Navadvipa-Vaikuntha-Svetadvipa-Vrindavana, never stint in your regard for the denizens of Navadvipa and Braja inasmuch as they are the Servitors of Gaur-Krishna. Do not condemn Brahmanas and Vaishnavas.'

For example, if having sat down to a meal, assuming gentle manners, we choose to take insufficient food, thereby the belly will not be filled. If we cheat the smith in the matter of steel, or, if not being able to understand how to do a sum in mathematics we feel ashamed of confessing our ignorance to the teacher, no success will be gained.

As the saying goes, 'having started on the dance it is no use to draw close the veil.' I am doing the duty of the Guru, but if I preach that no one should shout 'Jai' to me, that is to say, if I say in a round about way, 'sing Jai to me,' it would be nothing short of duplicity. Our Gurudeva has not taught us such insincerity. Mahaprabhu has not taught such insincerity. I have to serve God in the straightforward way. The word of God has come down to the Gurudeva; I have to obey it in all sincerity. I will not disrespect the Guru at the instance of any foolish or malicious sectarians. Especially as Shri Gurudeva has directed me saying, 'By my command being Guru save this land.' This command has my Gurudeva preached. My Gurudeva in his turn has conveyed the command to me. I will not be guilty of any insincerity in carrying out that command. In this matter I will not accept the ideal of ignorant, insincre [sic], pseudo-ascetic sectarianism. I will not learn insincerity. The worldly-minded, the malicious, the pseudo-renunciationists, the selfish cannot understand how the devotees of God, spurning at everything in this world by command of God, never, not even for a second, deviate from the service of God through all the twenty-four hours.

Hypocritical sectarians, pseudo-Vaishnava sects, those sects that cherish internally the longing for earthly fame, naturally enough think 'what a shame it is for one to listen to the eulogies of disciples occupying the seat of the Guru'. But every Vaishnava regards everyone of the Vaishnavas as the object of his veneration. When Thakur Haridas exhibits the attitude of humility Mahaprabhu says – 'You are the greatest of the world, the crest-jewel of the world. Be agreeable, let us have our meal together.' He

carried in His arms the body of Thakur Haridas which is eternally existent, self-conscious and full of spiritual bliss. In the community that follows Shri Rupa, the qualities of desiring no honour for oneself and of readiness to duly honour others are fully present. Those who detect any disparity are, like the owl, blind while the sun shines. They commit an offence by such conduct.

If I disobey the law which has come down to me through the chain of preceptorial succession, the offence due to omission to carry out the command of the Guru will sever me from the lotus-feet of Shri Gurudeva. If in order to carry out the command of the Vaishnava guru I have to be arrogant, to be brutish, to suffer eternal perdition, I am prepared to welcome such eternal damnation and even sign a pact to that effect. I will not listen to the words of other malicious persons in lieu of the command of the Gurudeva. I will dissipate with indomitable courage and conviction the currents of thought of all the rest of the world, relying on the strength derived from the lotus-feet of Shri Gurudeva. I confess to this arrogance. By sprinkling a particle of the pollen of the lotus-feet of my Preceptor crores of people like you will be saved. There is no such learning in this world, no such sound reasoning in all the fourteen worlds, in no man-gods, that can weight more than a solitary particle of the dust of the lotus-feet of my Gurudeva. Gurudeva in whom I have implicit trust can never spite me. I am by no means prepared to listen to the words of any one who wants to hurt me or to accept such a malicious person as my preceptor. This is what Shri Damodar Swarupa says in the presence of Shri Chaitanyadeva, 'Thou ocean of mercy, Shri Chaitanya, on the manifestation of Thy mercy the dust in the shape of mental disquietude is easily wafted away from the heart, and thereupon, the heart is cleaned of all impurities. Then is manifested, in the clean heart, the highest bliss born on devotion to Shri Krishna. The conflicting interpretations of the Shastras give use, in the mind, to opposing speculations which join in a perpetual strife. Only by obtaining Thy mercy the favoured heart is intoxicated with the elixir of the devotion to God whereupon the wranglings of the Shastras cease to disturb. Thy mercy promotes perennial devotion, or in other words, directs all jivas to their respective natural functions. Thy mercy, weaning jivas from hankering after objects other than Krishna, conducts them to the very pinnacle of beatitude. Thou ocean of kindness, Shri Chaitanya, may that non-evil-producing mercy of thine be poured down upon me.'

When Shri Swarup Damodar speaks these words to Shri Chaitanaya-deva, Chaitanaya-deva does not avoid listening to him. Yet in order to teach humility to foolish people, He exhibits at times another line of conduct, observing, ‘such words should not be addressed to Me’, but not for the purpose of teaching duplicity [sic]. Ignorant people naturally entertain doubts. I have learnt from Shri Gurudeva that ‘I am certainly as contemptible as the maggot bred in offal.’ But when my Gurudeva, by command of his Guru, by command of Mahaprabhu, conducts himself in the aforesaid manner, may no one cast offence at his feet.

It is only when we have occasion to listen to the praises of the Supreme Object of all praises from the Master and they react on our hearts, that we may learn, about our utter worthlessness. Their profound humility and obedience teach us that it is never possible to approach God and His devotees except by such humble submission. If we learn to be arrogant, we would surely be [sic] deprived of the service of God and His devotees for good. ‘There are persons who do not worship His devotees while worshipping God. Verily they are arrogant persons and not worshippers of God.’ In the matter of worship God and His devotees are to be equated. If the same devotion with which we worship God is not aroused in our hearts to the feet of His devotees, we are rendered perfectly worthless, and will have lived in vain.

I am extremely unfit and encompassed with all the evils. But an immense number of God’s devotees have mercifully appeared for the good of one like me who is so completely engulfed in evil. Many of them have gathered at this place for subduing my irrepressible arrogance. All of them are instructing me about the highest service of God. May we be ever ready to sweep away from our hearts, by the rough application of hundreds of thousands of pointed broomsticks, the wicked design of desiring to be honoured above other persons by the devotees of God. God will be merciful to us and we shall be blessed with the gift of devotion to His Divine Feet the very day that we are delivered from the evil desire of seeking advantages and honours from others. A person is relieved from all ineligibilities by being imparted fitness for the service of God. Women, Shudras and the rest look condemnable and contemptible in the eyes of the world for their evil deeds. Even such persons are enabled to attain the eternal good by noting the model disposition of the devotees of God, who honour all persons without requiring to be

honoured, and by following their conduct and teaching. Let us remember the text already quoted: 'There are those who worship God but do not worship His devotees. Verily such persons are arrogant sinners. They are not worshippers of God.'

If we become arrogant after having adopted the path of devotion, if we worship only God and disregard the worship of His devotees, we would be put to manifold difficulties for our offence at the feet of the servants of God; we would be overtaken by the greatest of all misfortunes by being afflicted with apathy for the principle of devotion itself.

Human life is meant solely for the attainment of the supreme good. Why do I forget it? Why do I forget that I am the meanest and least of all entities? The ambition to lord it over others, to be great, to be elevationist or salvationist, is brought about when we allow ourselves to fall victims to the temptations of the deluding energy of God. Such ambition is petty and useless. If there is any use in curbing one's hankering after becoming great in the eyes of the world, if there is any use in gaining one's real health, it is imperative to accept the line of thought of the Vaishnavas.

Those who are fit possess abundant power of devotion. They are strong. I should not apply myself to find out the shortcomings of the Vaishnavas, or to condemn the service of Lord Vishnu or to seek to establish my own point of view by neglecting the method by which I may be enabled to serve the Lord and His devotees. No language can describe the havoc that is wrought in human life by such arrogance. I make this submission with all humility, 'May you kindly refrain from merely limiting the conduct of the Vaishnavas. May you always follow their line of thought.' There is no relationship for us other than with the devotees of Vishnu. Relationship with other persons can only aggravate the desire for sensuous gratification.

Many a year has now passed over me one by one. I at last realize that there is no other help for me than the mercy of the holy feet of the Vaishnavas. Every one of my acts is fit to be attacked. I pray to those, who look down upon me, that if they consider that it is allowable for me to follow the conduct and the teachings of the Vaishnavas, they would no longer maintain that attitude. They will kindly impart to me the needful

strength and fitness to communicate their power to those who are stupid and ignorant and devoid of all strength.

One who serves Lord Hari counts himself as the least of all entities. One is lifted to the highest order of the Vaishnavas when one can feel himself the least of all. One can then proclaim out the message of the highest devotion to Lord Hari.

'The best of all persons deems himself to be less than all others.' Such is the great dictum.

It is necessary for the best to scrutinize one's intelligibility. Why should a person be anxious to pry into the defects of others when he does not seek to scrutinize his own conduct? Is this the disposition of the Vaishnava? On the other hand, even those who are low in the scale of service, may attain the higher level. Let us remember the texts:

'Not to speak of persons who listen to and remember with care the instructions of the spiritual scriptures, even those who live by sin, viz., women, Shudras, Hunas, Savaras and the birds of the air, can know God and prevail over His deluding power if they follow the conduct of the devoted servants of the Lord who covers all the worlds by His wonderful strides.'

'The acts and expressions of the Vaishnavas cannot be understood even by the wise.' The devotees are attached to the Lord Who pervades the worlds with His wonderful strides. Let us not be misled by the apparent sight. Many a person has been liable to mistake the pebble for the pearl, the snake for the rope, evil for good, by falling a victim to delusion by relying on apparent sight. It is only when a person allows himself to fall into the clutches of self-delusion that one's senses show their eagerness for supplying the wants incidental to the phenomenal world by supposing himself to be an inhabitant of the same. We should consider well how we are to be delivered from being thus exploited by the deluding energy. It will never bring us relief if we adopt the lordly mentality for supplying our present inadequacies and for avoiding what certain hasty observers have been pleased to dub as 'the slave mentality' of the devotees of God. Such modes of thinking accelerate our march towards the inferno by plunging us into the course of sensuous indulgences.

If we disregard or ignore the devotees of God for elevating ourselves, we would thereby be cast into the prison of three dimensions and spring towards inflation instead of contraction. ‘I will be good; I will be cured of my mundane desires; I will have real well-being’; this is the proper kind of judgment. But it is not at all laudable to entertain the contrary thoughts: ‘I will be great, I will gratify my malice by stopping the course of the whole world.’ It is by no means proper to set up one’s superiority against the worshipfulness of God’s devotees. The path of hearkening to the Transcendental Word has been rendered devious by the misinterpretation of the text ‘Aham Brahmasmi.’ I have listened to the true interpretation of the text at the lotus-feet of my Divine Master. It is to this effect, ‘It is our eternal duty to chant constantly the Name of Hari by being infinitely more truly humble than the smallest blade of grass, more truly forbearing than even the proverbially patient tree, and to honour others without seeking honour.’

What persuasive courtesy, what humility do these words express! How great is the benefit, how great the good that we may have by listening to such words! We have it from the Talava Upanishad that those who aspire to be masters of the devotees, who are the masters of God Himself, are indeed, most culpably arrogant. Shrimad Bhagavatam significantly declares, ‘Let those who profess to know God brag of their knowledge, but let me have nothing to do with such fellows. This is all I have got to say in this matter.’

Not one among the paths of this material world is a path of the service of the Divinity. The idea that one should be master of God’s devotees leads to inferno. It is harmful to follow any worldly path. To follow the devotees of God is the only path that leads to one’s real good. Whatever method is followed by the devotees is worthy of being cherished with the utmost love and reverence.

Holding the blade of straw between my teeth I pray time and again for this only boon, that I may be a particle of dust of the lotus-feet of the most revered Shri Rupa Goswami Prabhu. Let there be birth after birth for us that we may walk in the path of the followers of shri Rupa by being the particles of dust on the lotus-feet of the devotees of God. The root of it all is humility or the due realization of ones own ineligibility. If the conviction of our unfitness for the service of God is revealed to us either

automatically or by the instruction of other persons, we are only then in a position to appreciate the beauty of the lotus-feet of Gods devotees. In all the talks of the average people of this world the idea that is uppermost is how to promote the gratification of ones senses. If we happen to be obsessed with the idea that it is the path of religion, we would be prevented for good from becoming truly religious.

All persons are accustomed to worship the Beautiful Feet of God. But the conception that God is to supply our comforts and conveniences in lieu of worship is worthy of a shop-keeper. That we are to receive some other things in exchange for our worship is not the trend of thought of the devotees of God. If one seeks to follow such a course, one will never understand the nature of the service of Krishna. God is full of the highest well-being. It is no proof of one's goodness of judgment to pray to God for the gratification of one's senses instead of the highest good. It should be the duty of all persons to follow the line of thought that seeks to find out how Krishna is to be served.

Oh my Lord, I pray to Thee for being employed in Thy service. I will no more serve dogs and horses, iron and gold, men and gods. I have courted my own destruction by engaging in their service. Thy service, O Lord, is the only means of being delivered from this dire misfortune. But it is a far cry to seek to obtain Thy service without serving those who have dedicated themselves to Thy service. The service of Thy devotees is productive of greater good than any other method.

We do not find God in this world. The devotees, who serve God, out of their mercy show themselves to us. We should follow their conduct and teaching. It is the only path to our well-being. Due to our meager education and small experience, to most of us the ideas and ways of thinking of the devotees of God appear to be unedifying 'slave mentality'. Let us not indulge in such profane ravings under the urge of mental aberration. On the contrary, our line of thought should be, 'Let the censorious people calumniate us to their hearts' content. We will not mind them. Let us roll in the dust and forget everything in the ecstasy of intoxication by excessive drinking of the strong and tasty wine of the love of Lord Hari.'

Chapter – 7 SHRIMAD BHAGAVATAM AND VAISHNAVA CULT

The worldly man's mind is the heart, which is the store-house of decisions and doubts, and the mind which is incessantly engaged in the service of Krishna, giving up the material determination of enjoyments and renunciations, is the pure mind, the sporting ground of the Plenary Entity:

* * *

Just as one attacked by intestinal worms cannot get nutrition of the body from any quality of vitamin food consumed, so when the tendencies for karma and jndna prevail, the function of the soul is obstructed.

* * *

It is only the Vaishnava Dharma that is the sole Dharma of all chit entities, it is the only Dharma of the jiva in his own essential nature. There is no need to call oneself a Christian, or a Moslem or even a Hindu, all should become Vaishnavas. All should accept the eternal Dharma of jivas in their own true nature.

* * *

We should feed and clothe the needy and do them other benefits in order to make them serve Hari, otherwise, what is the need of nourishing a snake with milk and banana?

The glorious Shrimad Bhagavatam is the flawless and genuine Purana, dearly loved by all Vaishnavas, in which are sung the glorious narratives of the transcendental Deeds and Attributes of the Supreme Reality (Shri Krishna) and which is the goal of the Paramahamsas (devotees of the highest order).

Bh. XII. 13. 18

The glorious Shrimad Bhagavatam is verily the quintessence of all the Vedas, Upanishads and Puranas. One who is sated with the nectar-like elixir of Shrimad Bhagavatam does not find any relish anywhere else.

Bh.XII 13, 15

This Shrimad Bhagavatam is the true interpretation of the aphorisms of the Vedanta. It equally well brings out the true light of the Mahabharata, presents a full-fledged commentary on the Gayatri and expounds clearly the essence of the Vedas.

SHRIMAD BHAGAVATAM AND VAISHNAVA CULT

1

These are answers to the questions put to the author by Pandit Shyamasundar Chakravarty, a famous leader of the Independence movement in India and also the then Chief Editor of Servant and Vasumati (eng).

Shyamasundar Chakravarty's Interview

Q: -- Which is the genuine commentary of the Brahma-Sutra?

A: -- It is the Shrimad Bhagavatam, which was explained by Shri Suta Goswami before sixty-thousand sages at Naimisharanya, the famous

holy place in Uttara Pradesha. There is a good deal of difference between the Vedantic Schools of Kashi and Naimisharanya. The followers of the Naimisharanya School are genuine Vedantins since they accept only the genuine commentary of the Brahma-Sutra, and not the other spurious ones.

Q: -- Do not the Pandits of the Kashi School accept the Shrimad Bhagavatam?

A: -- They look upon the Bhagavatam as only one particular book among others, a particular Purana among other Puranas. They do not adopt it solely. We think there is no need for any other book than the Bhagavatam. Only those other books are acceptable that say something in its favour; the deliberations that go against it, are not worth being called spiritual.

Q: -- Is there any deliberation going against the Bhagavatam?

A: -- There is no deliberation in the world which is not against the Bhagavatam. All the different currents of thoughts of jivas averse to God from time immemorial are against it.

Q: -- But has there been any man who has openly stood against the Bhagavata deliberations?

A: -- Examples of the antagonist against the Bhagavata ideology have been seen since Satya-yuga (golden age). Hiranyakashipu was one among them. Such antagonists are of two types, disguised and unconcealed. The disguised antagonists are greater enemies than the open ones. Swami Dayananda, founder of the Arya Samaj, and Kaviraj Gangadhar Sen were open antagonists of the Bhagavatam. But the manner in which the Kashi School is conducted indicates covert views against the Bhagavatam. Shri Chaitanya Mahaprabhu convinced Swami Prakasananda Saraswati, the then head of the Kashi School, with his followers numbering several thousands, about the indisputable superiority of the doctrine of the Naimisharanya School, so that understanding the evil sectarianism of the Kashi School, he entered to the Naimisharanya School with his followers.

Q: -- Is there no truth in other schools than that of Naimisharanya?

A: -- In other schools, truth is covered under delusion, but in the very beginning of the Vedanta Commentary (Shrimad Bhgavatam) of the Naimisharanya School it has been said:(Bh 1.1.1) [1] "We always contemplate on the Truth freed from delusions." The plural number 'we' denotes the followers of the Naimisharanya School of Shri Vyasaadeva's sect. Here have been indicated the plurality of the contemplators, the non-duality (or singularity) of the Prime Truth and the perpetuity of the connecting link or act, viz., contemplation. This contemplation does not cover the different modes of the thoughts of men. That Prime Truth is incomprehensible and transcendental (i.e., non-empiric).

Q: -- How can the thing be incomprehensible which is capable of being contemplated on?

A: -- Our previous Guru, in the preceptorial line, Shri Rupa Goswami Prabhu, has said in his Shri Bhakti Rasamrita Sindhu: (Vide II 5-79) [2] "What, transcending all courses of thought, appears in the heart brightened up with shuddha-sattva and assumes the highest excellence of tasty sweetness, is called Rasa." It is through the function of vishudha-sattva (the purest or transcendental sattva) or the highest Guru, that Vasudeva, (the Highest Truth) can be contemplated on. Sattva which is one of the three gunas with rajas and tamas is not 'vishuddha sattva'. Vishuddha-sattva is not something of this world. "The name of Vishuddha-sattva is Vasudeva. The Transcendental Purusa who manifests Himself in it is God Vasudeva. I contemplate on that Adhokshaja (Supra-empiric Entity) with my mind." (Bh. IV. 3.23) [3] Shiva says this to Sati. The term "Adhokshaja' means what is beyond the scope of material senses. **Godhead is He, Who has reserved the absolute right of not being exposed to present human senses.**

Q: -- If God is such an Entity, why, then is the phrase 'with my mind' used in the Bhagavata quotation?

A: -- Bhagavatam says, "The mind, purified with Bhakti-yoga having been thoroughly concentrated, Shri Vyasaadeva had a view of the Plenary God with Svarupa-Shakti or Self-Potency also with maya sheltered in a covered manner." (Vide I. 7.4) [4] **The worldly man's mind is the heart, which is the store-house of decisions and doubts, and the mind which is incessantly engaged in the services of Krishna, giving up**

the material determination of enjoyments and renunciations, is the pure mind, the sporting ground of the Primary Entity. Shri Chaitanya Mahaprabhu has said: "Others' hearts are minds, but My mind is Vrindavana, I know the mana (mind) and the vana (Vrindavana, place for Krishna's sports) as the same." Our previous Guru, Srila Narothama Thakura, also has said: "When will my mind be purified, having given up vishaya (sensual objects) and when, then, shall I be able to see Vrindavana?" 'Plenary Entity' indicates Omnipotent God. We cannot see Him with karma or jnana. With karma can be had what is available in the field of karma and not what is beyond it. What nirbheda (absolutely non-distinct) jnana, too, we cannot see Him, for in it the distinction of the seer, the see-able and the seeing is extinguished. God has said (Gita XVIII-55) [5] "It is with Bhakti that one may know Me in the aspect of truth as regards My Entireness and Entity." He has also said to Shri Uddhava "I am available with ananya-bhakti (exclusive devotion) to Me alone." (Bh. XI. 14-21) [6]

Q: -- What is Maya?

A: -- The derivative meaning of maya is what is measurable. Bhagavan is the Lord of maya; He cannot be measured. Where there is attempt to measure God, there is maya and not God. 'ma' means 'not' and 'ya' means 'what', i.e., 'what is not God', is maya. The 'maya' as said in the Shrimad Bhagavatam is not like the Satin in the Christian theology, a separate entity from God, altogether another entity. According to the Bhagavata school, maya is in Bhagavan (God) in the condemned state (Bh. 1.7.4-5) [7] in order to award condign punishment on the atomic sentience (i.e. jivas) controlled by maya. In the Gita God has said ([8] Vide VII. 4-5) [8]: "Earth, water, fire, air, sky, the mind, intelligence and egoism - these constitute My separate inferior potency, whereas other than this is My superior potency constituting the jivas by which is supported the universe." This inferior potency is the maya potency. This inferior potency has been stupefying the jivas that are apathetic towards God since before the beginning of time and causing misunderstanding in them, sometimes assuming the form of 'twenty-four items of entity' of Kapila, (the originator of the Sankhya System), sometimes as the 'atom' of Kanada (of the Vaisesika System), sometimes also as Jaimini's principle of 'elevation' (in the Purva Mimamsa System), sometimes again

as the 'sixteen objects' of Gautama (in the Nyaya System), sometimes as 'superhuman power and absolute oneness with God' of Patanjali (of the Yoga System), and sometimes as the pretence of search after Brahman (of the Shankar School).

Q: -- Why does such an event happen?

A: -- Because the jivas have free will of their own.

Q: -- Then how can this be reconciled with the teaching of the Gita which says: "God stays in the heart of all the creatures and makes them whirl round, in a machine, as it were, by the agency of maya"? (Vide X. 14.8) [9]

A: -- This instruction in the Gita rather supports the above statement. It is Shri Vishnu Who is God, the Controller of all beings. God gives the jivas the fruit according as they perform karma. Their nature acts under the direction of God according to their previous karma. Jiva is the doer and God is the Giver. God's authority is seen in the giving of the fruits and governance of the cause and effect. So God is the Giver of the fruit and the jivas, the enjoyers thereof.

Q: -- Why is there the independence of the jivas?

A: -- Jivas are the atomic parts of God, the vibhu-chit (Plenary Sentience). The property of the sea, viz., water, is present in an atomic degree in a drop, too. Vibhu (or Over Lord) God is totally independent; there is independence in anu-chit-jiva (i.e., atomic sentience), too, proportionally.

Q: -- Is the proper use or abuse of the independence of jivas instigated by God?

A: -- If it had been God-instigated, then that would have amounted to the service of God and not caused the Jiva's forgetfulness about Him.

Q: -- Then how can the conclusion be arrived at, viz., 'everything depends upon God's Will'? I am putting these questions not for the sake of discussion, I am asking them, because you are a great scholar and a great devotee at the same time. In the Hindi Gita of Shri Tilaka I read an

abhanga (panegyric to God) by Tuka-Rama, the sense of which runs thus: "O God, if my karma brings me liberation, then what should I have to do with You?"

A: -- The Shrimad Bhagavatam has given a reply to this: (X. 14.18)
[10] "He is an heir to liberation, O God, who, feeling Your Grace in every thing and enduring the troubles caused by his own karma, bows down to You with mind, speech and body i.e., whole-heartedly". He who has acquired fitness for being freed from the world, understands that if the blame is laid at the door of God, then, on account of the want of the tendency towards doing service to God, liberation is never available, but only that person can easily become the possessor of the position of liberation, who is fortunate in having the tendency for the chit -service aroused in him, and he can be more attracted towards God, considering all the troubles and difficulties as His Grace.

Q: -- Then, are the sins, that we commit, due to God's Grace?

A: -- No, they are not. The predilection for sins has been given to test us, in the same manner as money, paddy, a copy of the Shrimad Bhagavatam, etc., are placed before an infant at the time of the first-rice ceremony to see what it takes according to its innate tendency. Before the thread ceremony, too, the Acharya tests the tendency of the boy to be initiated. God's cruelty is what the human intellect apprehends when it is apathetic towards God. If one takes it to be a punishment, it is to be understood that such a one is wanting in a serving temper and in attraction for God. God is the shelter for all. **He sends many obstacles and inconveniences to those who wish for shelter under Him, in order to test their ardour and steadiness.** For example, when the Vaidya prescribes bitter and astringent medicines and distasteful diets, or the doctor opens the abscess with his lancet, if the patient, is displeased with them, on the ground that they are cruel and not his well-wishers, his decision is wrong, as he has taken his real friends to be enemies. The divine potency, maya, has kept tempting objects as exhibits for alluring me, just as the fishing hook or the net, or the rat-trap or the chain, is set to delude fish, rats, elephants, etc. The object is that I may thereby get more and more entangled in the worldly meshes. Misled by these deluding traps, sometimes I become a wanton performer of misdeeds, sometimes a philanthropist doing good deeds, sometimes again consider

oneness with non-distinct Brahman as the good for me, feeling a high regard for the doctrines of Buddha, Shankaracharya or Kapila. Maya Devi has placed in order alluring things according to the diverse temperments of the persons who are deluded by the tenets of karma or jnana due to their having desires to things other than the Truth. Jiva will attain his true well-being, when he engages himself in the accounts relating to God; there is no other way thereto. God does not set up obstructions against anyone, and He is not the destroyer of chetana-dharma or sentience in him. It would have been an act of cruelty on His part, if He had placed obstacles against this sentience; He is only informing the sentient entities of what is the proper use of their sentience and what are its abuses.

Shri Chaitanya Mahaprabhu has asked us not to act upon the instructions of the sage Jaimini about worldly elevations, nor upon those of Shri Dattatreya, Shankara, etc., about the culture of non-distinct Brahman; for that is not the proper use of our sentience or independence. Just work for doing service to God and never do a thing which is not meant for it. He has said all this for the true well-being of jivas who have got material perceptions for generating, rather uncovering, their sentience. No one is engaged in a piece of work being propelled by a desire for distress. The bereaved mother is hitting her chest hard with her hands and hurting her head against a piece of stone only to destroy her grief. A patient is belching out by disturbing his throat with his fingers, only to obtain a speedy relief. The Karmis being desirous of the fruit of their karma are making different performances only to get such speedy remedies. Their inner motive is to secure instantaneous relief. Being duped by matters pleasant for the time being they are running towards the mirage of maya. According to them, the method for the speedy end of worldly troubles is: 'I shall be the overlord of the world, become Indra of the heaven, or enjoy and distribute the various worldly enjoyments.' This is only apathy towards God. The culture of non-distinct Brahman is only another phase in our attempts to secure a speedy remedy. The fact is that we want some fees (i.e., the return of some good for our exertions) in some shape or another. We run for enjoyments when we think ourselves dissociated from God. Then we think that it is necessary to make the proper use of our canine teeth, to revel in the functions peculiar to youth, to bring round other people to civic order or social civilization, and so forth. Those attempts are only the results of our forgetfulness about God. These predilections are only meant for enjoyment, as God has said: "All acts are

performed by the gunas of nature or maya, and being misled by egotism I thing [sic] myself as the doer. (Gita 111-27) [11]

The jivatma is an entity beyond the gunas; he is above the Mayashakti, for he serves God. But the power of maya is far above. The aptitude or inclination of a jiva apathetic towards God is to be bound down by maya, to swallow the bait, and bathed in sweat from head to foot due to hard labour and wasting the invaluable life, to gather fuel for the enjoyment of the wives, sons, daughters, grandsons, great-grandsons, many of whom we shall not have any chance even to see, and leave it behind for their sake. I plant a palm-tree, the fruit of which will be enjoyed by others whom I shall never meet with and who will one day squander away all my hoarded wealth and property. All my efforts are to this end! There is a Shloka to the effect: "O Krishna, I have obeyed the wrong commands of karma (desires), etc., numberless and of any type, but yet they are nor [sic] kind to me, nor feel ashamed, and there is no cessation of these. Now I have got true intelligence, and having thrown them up have taken shelter with You with the prayer that I may be employed in Your service."

Those who are given to karma admit God indirectly; those of the jnana-marga wish for being one with God; but we do not cherish any such wrong desire. Our hope is to become the carriers of foot-wear for servants of Hari unlike those who adopt jnana. We do not claim to possess learning, nor intelligence; we mind only the truth received from the lotus-feet of Shri Gurudeva in the capacity of his servants; we do not lay down any new proposition. We say only what we have got to say in favour of the realisation of that one Truth.

What we hear from a true Guru for the first time seems to be revolting. We feel the rise of an inclination in us to make good what appears to be the inadequacy of the Guru's intelligence by means of our empiricism. But the current of thought prevalent in the external or material world cannot assail Shri Gurudeva, who is too heavy for them. He has been able to keep them at a distance of innumerable crores of miles. He is 'Guru' or the heaviest object, because his position is not shifting. At the outset we think that he sticks to his narrow conceptions on account of his ignorance of the external objects; so we want to widen the scope of his conceptions and ideals by telling him everything about the empiric world. Such an idea is due to the dullness of understanding of the school of

empiricism. Our Gurudeva is free from such an idea. My Gurudeva is the servant of the Absolute Truth, not of partial truth.

Q: -- What is the meaning of the word 'anartha'?

A: -- What blockades 'artha' (chief necessity of beings), at the very pith of it, is 'anartha' (mischief). This 'anartha' has been converting us into a group of its servitors.

Q: -- When will this 'anartha' come to its end?

A: -- The things that we can measure with our akshas or senses, those which appear to the senses as good and are, according to the judgment of our senses, preyah or our wished-for objects in the form of duties, are akshaja or empiric. The service done to plants, to animals, to some people, and to the country, as also the desire for being regarded as intelligent and for acquiring the material fame as a Sadhu, these are services to the akshaja or sense matters. All the endeavours of the karmis, jnanis, yogis and men of other desires are all services to akshaja; and all this is apathy towards God Krishna.

Q: -- How can it be known that all this is apathy towards God Krishna?

A: -- Shri Vyasadeva has compiled the Satvata Samhita or Shrimad Bhagavatam for men not knowing it (viz., what is apathy to God). No one had any intention and effort for this knowledge. The non-devotee sects are ever ready to serve the things that are not 'Krishna'. Shri Vyasadeva, who was grace-incarnate, published the Satvata Samhita for those people who did not know all these matters. In this Satvata Samhita, (Shrimad Bhagavatam) the motiveless service of only Adhokshaja (i.e., Entity beyond the scope of empiric knowledge) has been dwelt on as the highest virtue, leaving off the service of all akshaja or empiric things.

Q: -- What is the thing known as 'Bhakti'?

A: -- **'Bhakti' is the eternal natural function of the soul; and it is this alone which is the eternal virtue of jivas in their svarupa or essential nature (i.e., when not covered by avidya or maya).** There is no other virtue in jivas in their svarupa. The other functions are not the virtues of the jiva-svarupa; they are virtues of contrary natures. These are

changeable and ephemeral. This Bhakti destroys grief, infatuation and fear' (Bh. 1.7.7) [12] It is from dvitiyabhinivesa or an ardent intentness for the second thing i.e., what is different from the One Entity viz. God that fear, grief, distraction, etc. grow. It is the conception of other entities than Krishna and His objects viz. devotees, which constitute the intentness for the second thing. "So long as people do not accept as the only shelter the safe and fearless lotus-like Feet of God, they labour under the fear lest their wealth, bodies, relations connected therewith, and friends should be lost, under the grief when they are lost, under desire to get them back, under a hankering thirst after them, etc. (Bh. 111.9.6) [13] Again when these reappear, the material attachment for anatma things (that are not related to the soul with the conception of 'I'-ness and 'mine'-ness) become prominent." This is the root-cause of Samsara.

The desire for authority arising out of the measuring tendency is an anti-devotional thing. Just as one attacked by intestinal worms cannot get nutrition of the body from any quantity of vitamin food consumed, so when the tendencies for karma and jnana prevail, the function of the soul is obstructed.

Q: -- With Vaishnavism some may be personally benefited; but what benefit does the world derive from it?

A: -- That is not the true position; it may be applicable for archana or ritual worship, and not to those who perform kirtana or recite the glories of God. The ritual worshipper does his rituals for his own personal good; but a reciter does service to the world, nay to all the creatures of the universe, to all beasts and birds, to men and gods, even to trees, creepers and rocks, too; that service is of the highest type.

Q: -- I do not find any liking of men for this.

A: -- It is meaningless if we expect many persons to come for it. The number of post-graduates is very limited. Lord Krishna has said, (Gita VII, 3) [14] "Among thousands of men, only one or a few endeavour for accomplishment in self-realisation and of these, too, even though accomplished, only one or so may have an insight into My nature." Lord Shri Chaitanya Mahaprabhu has dilated on it citing a Bhagavata Shloka: (Bh. VI. 14.5) [15] "Even among crores of the accomplished and liberated

even a single devotee of Lord Narayana is rare." Craftiness is the main thing in the world.

Q: -- What benefit has Vaishnavism done to the world?

A: -- Politics will not be able to do even one part of a crore parts, in thousands of eras, of the benefit that the Vaishnavas have done to the world. We are not advising others to be such narrow sectarians as the politicians are.

Q: -- How many people are there who know of Vaishnavism?

A: -- How many post-graduates are being turned out? How many Newtons have been born? Is it a wise principle to give up the culture of science because many Prof. J.C. Boses are not being produced?

Q: -- By what means can devotion to Krishna grow?

A: -- Devotion to the Supreme Lord Krishna is generated when one listens to the accounts of His Glories, etc., attentively with a serving mood from such guileless devotees of God as have nothing to do except incessantly chanting these accounts. (Bh. 1.7-7) [16] He is Vishnu Who is sustaining the entire universe with the function in which the sattva is the chief element. As He has been making the world chetana or alive to the concerns of Krishna He is known as Krishna Chaitanya. It is for generating chaitanya (alive-ness) in jivas that were without it that He adopted Sannyasa. But yet we have got chaitanya (i.e., been brought to sense). It is not the virtue of pure chaitanya to make other attempts than that of motiveless service. In the function of shuddha (pure) chetana there is no service to to [sic] be done to anartha (which is not the true artha or necessary, i.e. God); there is only the service to Artha. The Kshatriyas, Vaisyas, Shudras, etc., are busy in thinking about the external things in nature; the knowers of Brahman (i.e. the true Brahmanas) have no such engagement; only service to Hari is their duty. And the Kshatriyas, Vaisyas, etc., should also make all endeavours in favour of that service of those Brahmajnas. It is the only duty of jivas to be engaged in the service of God.

Q: -- Is the Vaishnava Dharma acceptable to all?

A: -- It is only the Vaishnava Dharma that is the sole Dharma of all chit entities, it is the only Dharma of the jiva in his own essential nature. There is no need to call oneself a Christian, Moslem or even a Hindu; all should become Vaishnavas. All should accept the eternal dharma of jivas in their own true nature, all even birds and beasts, plants and stones; deities, demons and men, who need not have their present forms of existence, should be Vaishnavas. Shri Chaitanya Mahaprabhu performed this deed; He converted all to Vaishnavism, whomsoever his Lordship met during His South Indian tour, even grass shrubs, creepers, birds, beasts, trees, stones, along the Jharikhanda route through Orissa and Bihar; He did not allow them to stay with their conceits as such against their true nature; all became Vaishnavas including Shaivas, Shaktas, heretic Hindus, Pathans, Bouddhas, Mayavadis, emancipationists, elevationists, yogis, tapasvis, literates, illiterates, those in good or bad health. His Lordship's only weapon was Krishna-kirtana. Besides, those who were becoming Vaishnavas, at the command of the Lord, were performing the function of Gurus with Kirtana and were converting as Vaishnavas those who came into contact with them.

Shriman Mahaprabhu told them that every man in Bharata (India) should be doing others good and there is nothing so good as loud Sankirtana which helps all creatures attain the highest good possible, just as one who sustains a thousand people, is much better than one who sustains only oneself. There has not been, there will not be, such benefactors of the highest merit as Mahaprabhu and His devotees have been. The offer of other benefits is only a deception; it is rather a great harm, whereas the benefit done by Him and His followers is the truest and greatest eternal benefit. That is not a benefit lasting only for a few days, being only a timely benefit. His Lordship or His followers did not delude people by speaking of such benefits as would, after a short time, produce harm, by which some other party would be harmed, just as the benefit of one country connotes mischief to another, just as when I am benefited by driving in a coach the horses are harmed, had when I give another an advantage for the time being, I suffer a proportionate disadvantage. They have spoken of such a benefit, they have given such a thing, as is the highest benefit for all, for all times, for all conditions. This benefit is not for a particular country causing mischief to another; but it benefits the whole universe. Mahaprabhu's benefit does not produce any evil. For this, from His Grace no evil arises, and for this again His is the highest benevolence, and so are His devotees' too. These statements are the

greatest truth, not mere gossip, nor imaginative poetry and literature.

Q: -- What is, then, Vishnu-seva?

A: -- Vishnu is the Adhokshaja Entity Whom I cannot measure with my senses or enjoy. But I am enjoyable by Him. The name of Shreya (real Truth) is beloved to Vishnu. To gratify His Senses is seva (service). The pretence of Vishnu-seva for maintaining the body is no true Vishnu-seva. In modern times endeavours are rampant to enjoy Vishnu in the name of Vishnu-seva; Vishnu is being treated as a servant, supplying our needs. Endeavour is made to enjoy Vishnu, when we think ourselves the enjoyers of the river water, the fruits of trees, the beauty of nature, the health-giving open air. I think that He will sleep on the same side (left or right as I wish,) as if He were a tenant choosing me for His dwelling place. I treat Him as my gardener who will supply me with nose-gays of flowers, so that I may enjoy their agreeable fragrance. Who is it then that do not want Bhakti? It is they who say, "I shall rule over the country, or I shall remain as a subject, tilling the ground, or I shall be a politician or warrior." It is they who say, "It is I who am the doer of everything."

Q: -- Shall we, then, give up all avocations and the daily round of our duties?

A: -- We shall do everything as Vaishnavas and not take up the path of karma. Our former Gurudeva Shri Rupa Goswami Prabhu has said: (Bh. R.S. 1.2.185) [17] "He, whose endeavours are all for doing service to Hari, with body, mind and speech, is called 'jivan-mukta' or 'liberated while living,' in whatever stage of life he may be." He has also said:(Vide I.2.255) [18] "When one is detached from worldly enjoyments, and with the acceptance of the objects favourable to Krishna's service is ardently attached to Him, one is said to have the proper abnegation."

Q: -- What is the duty of a Vaishnava?

A: -- It is said in the Pancharatra, (Cited in Bh. R.S. I.2.198) [19] that those who want to have Bhakti should perform only such secular and Vedic deeds as are favourable to the service of Hari. It is also said in the Pancharatra, (B.R.S. 1.2.13) [20] that such acts as are ordained in the Shastras for the service of Hari are called by saintly persons as Bhakti

with the performance of which is gradually generated the superior type of Bhakti. The doctrine of naishkarmya (cessation of karma) is this.

Whatever we do should be done as favourable to the service of Hari. The desire of the salvationists is to get rid of all actions, to get rid of Hari's service.

Q: -- How can one do Hari-seva?

A: -- Hari-seva can be done in three ways by acts, by speech, and with the mind.

Q: -- What type of service is done by acts, the mind and the speech?

A: -- When asked by the father about what good study he had done, Shri Prahlada said (Bh. VII. 5.29-31) [21] "The performance of the nine kinds of Bhakti directly offered to God Vishnu, hearing, chanting, remembering, serving, the Feet, worshipping, saluting with hymns, serving as a servitor, dealing with friendliness and surrendering the self, -- is to be regarded as the best form of study." Hiranyakashipu, astonished to bear [sic] about the idea of seva from his boy, said, "You are giving a new type of idea, which we of the school of empiricists do not know."

Q: -- Will not those who serve Hari serve jivas?

A: -- Hari is the Entire Entity; it is the servants of Hari who really serve jivas. Those who being fascinated with the external appearance of jivas think the service of the external body of Hari as the service of Hari or that of jivas are vivarta-vadins or advocates of the theory that the whole creation is a mere illusion; they do not serve the jivas; they serve only maya, the external Body of Hari. By serving maya thus, one benefits neither oneself nor another. If you impute poverty to Narayana, You serve only maya, neither Narayana, nor His servants, the jivas. The service of vivarta (illusion) is that of the mirage of maya, not of the real substance. The true substance is only Krishna; the jivas are the associated counterparts of His Entity. We shall serve Hari; we shall serve the Harijanas (i.e., devotees of Hari) and also those who cannot understand the true Harijanas, so that they may have a true understanding of the Harijans; we shall help them mentally and physically, too. We shall serve even those who are against the Harijanas, but that with indifference. Our

best friends are the servants of God with whom we ally. I shall speak about the service of Hari to such friends of mine as are possessed of lesser power of understanding and have taken up the duties of Kshatriyas, Vaisyas and Shudras, if they are not antagonistic. But we shall declare non-co-operation with them that have become antagonistic, such as the casteless, the Agnostics, the Epicureans and followers of Charvaka who regard their physical pleasures as the summum bonum of life, and such others.

Q: -- What do you mean by the term 'jiva-daya' or kindness to creatures? Is it not the offering of help with the supply of food, clothes, etc?

A: -- We shall offer such help to him who has got faith in God even after several births and has begun service of God. **We should feed and clothe the needy and do them other benefits in order to make them serve Hari; otherwise, what is the need of nourishing a snake with milk and banana?** That is no kindness, rather it would entrap men with maya or tempt them towards nihilism. The kindness that Shri Chaitanya Mahaprabhu has shown to jivas, absolves them eternally from all wants, from all inconveniences and from all the distresses known as tritapa. That kindness does not produce any evil and the jivas who have got it will not be victims of the evils of the world; they will rather be swimming in the nectarous sea of Love, eternally enjoying its sweetness.

Q: -- How is Shri Chaitanya Mahaprabhu's grace different from other forms of kindness?

A: -- Unlike other forms of kindness, His Lordship's Grace is unproductive of evils. His Grace has been described by Shri Svarupa Damodara Goswami, His closest associate, as easily scattering away all evils, as clear and unmixed, as extending pure delight like a full-blown flower, as setting at rest all scriptural conflicts, as distributing true tasty sweetness of devotion, as causing of ecstatic mood of the mind like madness (in love of God), as giving the eternal bliss of devotion, as introducing a spirit of equality among the high and the low and as revealing the extreme limit of spiritual sweetness.' Shri Rupa Goswami considers His Lordship as Krishna Himself, bearing the Name Shri Krishna Chaitanya and a fair complexion, as the greatest benevolent Entity, distributing love of Krishna. Shri Krishna Dasa Kaviraja Goswami,

(author of Shri Chaitanya Charitamrita), too, has said: "Deliberate with discrimination [sic] on the Grace of Shri Chaitanya Chandra and you will be amazed with the highest excellence."

Q: -- How can there be a discriminate deliberation thereof?

A: -- Kaviraja Goswami Prabhu has asked us to make a comparative study between Shri Chaitanya Mahaprabhu's Grace and all the so-called kindnesses that are incomplete and imperfect. Where there is not the gift of an eternal nature, there must be inadequacy, defect and deception. If somebody makes a comparative study with impartially, [sic] he will find that Shri Chaitanya Chandra's Grace is plenary kindness, whereas all the other kindnesses are limited and deceptive. The Incarnations of God, like the Matsya, Kurma, and Varaha Devas, not only They, but even God Krishna Himself, have distributed Grace among the devotees only; but they have killed the antagonists; whereas Mahaprabhu, instead of killing them, has shown them kindness; for example, He has not refrained from distributing His Grace, unproductive of any evil even among the Quazis and the Bouddhas. He has converted, as pure devotees, also the Ramayets who, though they profess to worship Shri Ramachandra, are really emancipationists.

Q: --- Are not the Ramayets true Vaishnavas?

A: -- The Ramayets belong to the Ramanandi Sects; they do not belong to the correct Ramanuja Sect. As most of them cherish a desire for emancipation, the Shuddha (pure) Vaishnavas count them among the Viddha (adulterated) Vaishnava class. Once Shridha Raghunatha Bhatta Goswami took with him to Shri Mahaprabhu, at Puri, one Ramadasa, teacher of Kavya-prakasa (a famous work on rhetoric in Sanskrit). Though Ramadasa had a crouching humility and a spirit of doing service to Vaishnavas and Brahmanas, yet Mahaprabhu dealt with him with indifference and apathy, having noticed the desire for emancipation lurking in his heart.

Q: -- What do you think about the Bouddhas?

A: -- 'Bouddha' is another name for 'Vaishnava'; but the present-day men going by the name of 'Bouddhas' are wanting in the true knowledge about

the soul. As the worshippers of Shri Rama are the Ramayets, so the worshippers of Buddha, an Incarnation of Vishnu, are Bouddhas. But as the Auls, Bauls, Gauranganagaris, Smartas, Caste-Goswami's etc., though professing to be the followers of Shri Gauranga, have fallen off from His teachings, so have the Bouddhas deviated from the path shown by Buddha Deva, though they called themselves Vaishnavas. When however, they follow the Shuddha Vaishnavas, their true intrinsic nature will be manifested, as it did in the case of the Bouddhas, on their obtaining the Grace of Shri Mahaprabhu. So when the men of the misled sects, like the Auls, Bauls, etc., give up their wrong beliefs and customs and worship Gaur-Krishna under the direction of the Shuddha Vaishnavas, then we shall recognise them as the devotees of Shri Gauranga Mahaprabhu.

Q: -- Do not the Smartas worship Vishnu?

A: -- The worship of Vishnu by the Smartas is another form of their worship of Ganesa, Surya, Shiva and Shakti. Vishnu is not worshipped thereby. The worship of Vishnu as one of the five deities, makes His highest Dignity, which is without any equal, similar to that of the other deities and His Lordship is counted as one of several deities which is a great spiritual offence. According to Shri Chaitanya Deva, one who looks on Shri Narayana as equal to the different gods like Brahma, Rudra, etc., surely becomes the lowest heretic (pashandi). He regards also him as a pashandi who counts one Krishna-nama and a crore of asvamedhas (horse-sacrifices). There is much deliberation of these matters in the Brahma Samhita, the most valuable treatise on the Vaishnava doctrine, found by His Lordship in South India. The worship of Vishnu as found in Panchopasana (worship of five deities) do not please Vishnu, and being only the worship of a deity and also heterodox it is highly improper.

Q: -- Why do you call it improper?

A: -- God Himself has said this in the Gita: "Those who worship other deities worship Me improperly." (Vide IX.23) [22]

Q: -- Though improper, all the same, it is Krishna's worship.

A: -- It is Krishna Who is the only Super-Lord over the entire universe

and beyond it of Vaikuntha (i.e., Transcendental Region). As such, no one can raise any obstacle against His Enjoyment. Everyone is offering Him worship, but it is given in an improper manner, and the worshipper gains nothing. Even they, too, who are worshipping Surya, Ganesa, Shakti, etc., are worshipping the reflectional potency of Krishna; because nothing has a separate existence from Him. But the reflection being worshipped, they do not get the true knowledge of intrinsic nature of their soul and the sambandha-jnana (essential knowledge about the relation between God and the jivas). When that sambandha-jnana is acquired, they will know that Krishna is the Sole Master, that every jiva is Krishna's eternal servitor and that Krishna-seva is the eternal function of jivas.

Q: -- What deliberation is there in the Brahma Samhita?

A: -- The Brahma Samhita has refuted Pancho-pasana. It is the eternal duty of all jivas to serve Krishna, the Lord of all Lords. All the other deities are His servitors. Their function is only to carry out Govinda's commands. They will never acquire liberation, who conceive of the deities as the different names and bodies of Vishnu instead of knowing them as His servitors. In five Shlokas of the Brahma Samhita have been described the natures of the five deities, named above: (1) "I (i.e., Brahma) adore the Primaeval Lord Govinda, in pursuance of whose order the Sun-God, the King of the planets and the eye of this world, performs his journey mounting the wheel of Time." (Vide V. 52) [23] (2) "I adore the Primaeval Lord Govinda, Whose Lotus-like Feet are always held by Ganesa on the head in order to obtain power for his function of destroying all the obstacles of the three worlds." (Vide V. 50) [24] (3) "I adore the Primaeval Lord Govinda, in accordance with whose will Durga, His external potency, conducts her function as the creating, preserving and destroying agent of the world" (Vide 44) [25] (4) "I adore the Primaeval Lord Govinda, Who transforms Himself as Sambhu for performing the work of destruction, just as milk is transformed into curd which is neither the same as, nor different from, milk" (Vide V. 45) [26] (5) "I adore the Primaeval Lord Govinda, Who manifests Himself as Vishnu in the same manner as one burning candle communicates its light to another candle which, though existing separately, is of the same quality as the first. (Vide V. 46) [27]

Q: -- What is the distinction between a Brahmana and a Vaishnava?

A: -- The worshipper of Shri Vishnu with distinctive attributes and sentient playfulness is a Vaishnava, whereas the culturist of Attributeless Brahman is a Brahmana. The name of the knower of Brahman is Brahmana, and when he worships Bhagavan his name is Vaishnava. The fully manifested Truth is Bhagavan and the insufficiently manifested Truth is Brahman. Consequently it is a Brahmana with the knowledge of relativities who can be a Vaishnava by means of worship. The contrivance of the worship of Brahman by the professors of non-distinction in five forms with an attribution of attributes to Him on the basis of the theory of illusion does not refer to the Truth of the knowledge of singularity. These illusionists with the self-conceit as Brahmanas think Brahmanism confined to the religion for the attainment of worldly desires, whereas the virtue of the knower of Brahman is eternally innate in the essential condition of jivas. When a Brahmana is fortunate to get rid of the clutches of maya through Vishnu's Grace, he is able to become a pure Brahmana i.e., a Vaishnava. In his Bhakti-Sandarbha Shri Jiva Goswami has cited the following from the Garuda Purana: "A performer of sacrifices is better than a thousand Brahmanas; a scholar of Vedanta is better than a thousand performers of sacrifices; a devotee of Vishnu is superior to a crore of Vedanta scholars; whereas one, solely devoted to Vishnu is superior to a thousand Vaishnavas."

Q: -- Are the Vaishnavas, too, Brahmanas?

A: -- That the Vaishnavas, too are Brahmanas you have learnt in answer to the above question. Brahmanism is the lowest rang [sic] of the ladder of Vaishnavism which is far higher than the other. A Brahmana is the attendant to a Vaishnava. Just as the owner of a lakh of rupees possesses also a thousand rupees, so one who is a Vaishnava is certainly a Brahmana.

Q: -- Now-a-days very few think along this line. Whenever the term 'Vaishnava' is used, people generally interpret it in quite a different manner.

A: -- It is on account of the people's forgetfulness about these deliberations and of the fact that the highest seat of Vaishnavism has

been looked down upon with a degree of contumely due to the want of necessary culture and sufficient propagation by means of proper custom and conduct, that, as willed by God, the institution of the Gaudiya Maths has come into existence. This intitution [sic] has undertaken the task of re-establishing the system of daiva-varnashrama (deistic form of castes and stages of life) for re-instating such persons in the proper functioning of true Brahmanas as have forgotten the principle of the dharma of jivas as servitors to Vaishnavas and have been consequently running after the function of Kshatriyas, Vaisyas, etc. Mahaprabhu Shri Chaitanya Deva has said: "He alone can function as a Guru (spiritual instructor) who is conversant with the knowledge of Krishna, whether he is born as a Brahmana or a Shudra, or is a Sannyasi or otherwise." An a-Brahmana (one who is not a true Brahmana) cannot be a Guru, the word 'Guru' implies a Brahmana. He who knows the truth about Krishna i.e., who is an adept in the full perception of the true knowledge of singularity is certainly not an a-Brahmana, as in him there is the knowledge about Brahman by implication. Shri Narada says: "If the symptoms indicating the varnas (castes) appear in persons born elsewhere, they should be regarded as belonging to the castes as shown by the symptoms." Shridhara Swamipada has said: "The ascertainment of castes as Brahmanas, etc., should be made from the presence or absence of the attributes like self-control, tranquility, etc., and not only from births." If these virtues are seen in a person not born in a Brahmana family, his varna is to be determined as Brahmana. Shri Advaita Acharya honoured his ancestors by offering Shradha-patra to Thakur Haridasa who had been born of a moslem family, telling him: "Crores of Brahmanas are fed by feeding you."

Q: -- But why is not such a custom now-a-days observed in your Vaishnava community?

A: -- Everything is going to be obsolete in course of time. How distorted have become the teachings that were given by Shri Chaitanya Mahaprabhu! Now-a-days, trade, lechery, hypocrisy, deceitfulness, etc., have been rampant in society in the name of Vaishnavism. Though Thakur Haridasa had come out of a moslem family, the devotees of God regarded him as the Guru of Brahmanas. As such, Yadunandan Acharya, Ramananda Basu and other persons born in very respectable families did not in the least feel diffident to become his disciples.

Q: -- By what you are propagating, many people will be rid of their prejudices and the Vaishnava world may be much benefited thereby.

A: -- It is from the teaching of Shri Chaitanya Mahaprabhu that the world can derive true benefit, for they are not tinged with the colour of narrow sectarianism.

Q: -- I am fully convinced and much delighted at your scholarship and genius.

A: -- Nothing of all this is mine. I only reproduce what I have learnt from Shri Gurudeva. I have only recapitulated the eternal Truth that has come down through the media of Shri Brahma-Narada-Vyasa-Shuka, etc.

Chapter – 8 COLLOQUIES WITH FOREIGNERS

All moralities wait like maids behind the spiritual moralities to become glorified' being permitted to serve the Lord of Transcendental Love. The character of a culturist of spiritual love is never devoid of morality; ...dissoluteness is not devotion.

* * *

How can those, that have not in their heart love of God which is the true function of the soul and is the science of the true knowledge of realities, think of the Shri-Moortis as other than idols? There is a world of difference between the worship of Shri-Moortis as ordained by the Vaishnava Philosophy and the doctrines of God with Form and without Form of the other thinkers.

* * *

God is the Emporium of all-bliss, all-knowledge, and no acts of nescience or ignorance are to be associated with Him, and we should not seek after any fruit for our worldly purpose, leaving Him aside.

We should await the day when the Merciful Lord will send His messenger to give us that cessation of all connections with the world which we call death. We shall then be able to live the life of devotees.

Dwelling at the very core of ignorance, yet deeming themselves learned and wise in their own conceit, foolish persons trace their steps through confused mazes even like blind men seeking guidance from the blind.

Kathopanishad: I. ii. 5

Having attained which (i.e. Supreme Love which is sweet as nectar) man attains perfect stability and immorality and thereby becomes thoroughly content.

Narada Bhakti Sutras-4

So may I speak these blessed words to the people at large: to the Brahmana and the Kshatriya, to the Shudra and the Vaishya to my own people and to foreigners.

Yajurveda 26-2

With friendly eyes let all God's creation look on me; similar friendly looks let me bestow on all beings; let us all look on one another with friendly eyes.

Yajurveda XXXVI. 18

COLLOQUIES WITH FOREIGNERS

1 Prof. Albert E. Suthers Interviews

The Author Answers Questions of Professor Suthers of Ohio University

January, 1929

Q: -- What is Vedantism?

A: -- One-sided and biased critics may understand absolute monism by the term Indian Vedantism, but those who are impartial and who judge

things from all angles of vision, find the transcendental personality of God-head as the settled conclusion of the Vedantic doctrine. The theory of non-distinction has been wrongly preached as propounded in the Vedanta, before a world which is averse to God, being disguised with the imperfect, partial and distorted conception of the Vedanta Philosophy of India which is the universal reality. In reality the doctrine of personality of God-head is the proper conclusion of the Vedanta and that is the true interpretation of the Vedanta by the unbiased learned scholars.

The unique and genuine interpretation of the Vedanta, as contained in the Shrimad Bhagavatam, points at the true Vedantic doctrine. Shri Vyasaadeva, the compiler of the Vedanta-sutras, has himself as commentator elucidated the true meaning of the Sutras or aphorisms compiled by him, in the Shrimad Bhagavatam which reveals their intrinsic import which equalises all sides, reconciles all diversities and is beyond all sectarian conflicts created by various professors of empiric knowledge, who give different shapes to the Vedanta in their laboratories of mental researches. It is only they that secure the true Vedantic principles from the Shrimad Bhagavatam who can save themselves from the danger of falling into the ditches of various imaginary principles and wrong sectarianism.

To be brief, the difference between the followers of Mayavada, or absolute-monism and the Vaishnava Vedantics is that the former have a bias for the idea of Nirvisesha or non-distinction, whereas the latter accept the eternity of Personal God-head. The monists are atheists in disguise; on the other hand the Vaishnavas are sincere theists; the former are followers of the method of induction i.e. the process of reasoning from particular data to a general one, and the latter are followers of the deductive method of reasoning by which we arrive at the necessary consequences of admitted or established premises; i.e. a monist is inimical towards self-surrender to God, while a Vaishnava is inclined towards it. Most of the intelligentsia of the present day India are empiricists and as such, more or less, supporters of the Mayavada of the monists. Acharya Shankara has extensively propagated this Mayavada by dint of his exceeding intelligence and thus been able to captivate men's minds.

The supporters of Savisesha-vada, the doctrine of eternity of personal

Godhead, are known as Vaishnavas or theists. We shall call any persons of any country and any era as Vaishnavas or theists to the same extent that this Saviseshavada is found in them. We think that the noble Jesus propagated Saviseshavada, as Acharyas Shri Visnuswami, Shri Ramanuja, Shri Madhva, Shri Nimbarka, etc., did in India. The Saviseshavada as propagated by all the teachers of the world, more or less, found perfection in the preachings of the different Indian Acharyas, which have attained the climax of mutual reconciliation of all souls of pure knowledge distinct from matter. This Savisesa is the conclusion of Mahaprabhu Shri Krishna Chaitanya Dev, Who, though God Himself, played the part of a Supra-human Professor of the University of Nadia.

Q: -- Did the worshippers of Krishna encourage the obscenity of the engravings on many Hindu Temples?

A: -- Those who are actual worshippers of Krishna are never in favour of indecencies. All decency and morality only are entirely confined to the Lotus-Feet of Shri Krishna. The highest sense of morality of the unadulterated soul consists in its love towards the Over-soul. And the culmination of this pure love is found only in the devotees of Krishna. The best of the moral rules as preached by the noble Jesus, do not come anywhere near the principle of the Amorous Love of the devotees of Krishna, for service thereof.

Q: -- Your Holiness seems to have taken a biased view in saying that the good moral precepts of Christ come nowhere near "the morality" of amorous love of the devotees of Krishna".

A: -- Certainly not. We claim to be greater and better Christians than Westerners. Our judgment is not restricted only to secular morality. The morality of the object of spiritual love transcends the supra-natural morality, which again surpasses secular morality. If Christian morality is perfected thereby, then it may be said to receive proper nourishment. To a pure soul that remains situated on that transcendently moral plane of love, the secular moralities appear reduced to the smallness of pygmies. But there is not found any feeling of apathy, nor attachment towards these secular moralities. On the other hand **all moralities wait like maids behind the spiritual moralities to become glorified, being permitted to serve the Lord of transcendental Love. The character of**

a culturist of spiritual love is never devoid of morality. One hostile to morality or fallen from it can never be a spiritual man. In the blaze of the teaching of Shri Chaitanya Deva's ideal, it has been propagated that dissoluteness is not devotion. Its palpable evidence is found when we reflect on the character of Shri Chaitanya Deva or the followers at His heel. The people of the realm of the secular morality concerned with the worldly enjoyments and their renunciation will not be able to grasp in their tiniest brains how fostered by the climax of morality and how adored in the highest degree by all the morality of the universe are the Amorous Sports of Krishna so much glorified by the noble clan of such high personages of strictly continent character as the devotees of Shri Chaitanya Deva like Shri Rupa, Shri Sanatana, Shri Raghunatha Dasa, Shri Raghuntha [sic] Bhatta, Shri Gopal Bhatta, etc.

Q: -- How can your Holiness's statements be reconciled with the descriptions that are found about Krishna's amorous sports?

A: -- Krishna's Amorous Sports are not temporal like the lustful sports of dramatic heroes and heroines like Romeo-Juliet or even ideal spouses. Lust as prevalent in this world is only a mental passion; but the lust of the transcendental region of Krishna has its own form. Here lust is always goaded by the enemy (one of the six passions); where in the transcendenral [sic] region of Krishna, the loveliness of the spiritual Body of Krishna ever drives the Lust for Krishna, which takes form as sublimated love or the desire to gratify the immaculate senses of Krishna. The conductor of the worldly lust is the enemy (passion), and the conductor of love is Krishna. It is amorous Sports of Krishna that have appropriateness; but there is no such consistency in the lust born of the body and mind of jiva (creature). Krishna's Amorous Sports are not to be called indecency, because it is Krishna Who is the only one unrivalled Enjoyer, Embodiment of the Real Truth and the Spiritual Despot.

Q: -- I cannot fully appreciate this; please let me understand a little more clearly.

A: -- Suppose there are some angles, two right angles, four right angles, etc. There is the contracted character of a corner in the acute, obtuse or right angle. But in the two right angles called the straight angle, even though called an angle, there is no contractedness or want of

straightness, as is the case with angles in general. Such is the case with the Autocrat Krishna. There is no want or contractedness or despicable character or indecency in the Perfect Entity Krishna, like the circle of 360 degrees, though the communities of enjoyers or renouncers, championing morality or immorality, may, due to the meagreness of their intellect, wrongly regard the lustfulness of Krishna, the result of His depotism which is only His, as vulgar like that of common men and other creatures.

Q: -- In the scriptures of India, adorable Deities have been represented as creatures of the lower creation like fish, tortoise, boar, etc. Is this approved by the sense of decency of civilised humanity? Some again are in favour of supporting such representations as allegorical symbols.

A: -- Imagination does not find a place in Vaishnava Philosophy. In it or in the Shrimad Bhagavatam which is the highest scripture for all men in the universe has been described the topmost ontology about God, million times better than what the most civilised races of humanity five thousands years old, nay, as old as several millions of eras, can conceive of even in imagination. The eternal transcendental forms of God that descend or are manifested according to the gradual evolution of the aptitude for offering service by the totally purified soul quite aloof from the regions of the body and mind, when man becomes the worshipper of the ultimate Reality at the loftiest stage of civilisation, are never the idols of imagination or allegories like unreal things manufactured in the mental factory of man or like the imaginary animal deities of the barbarians such as the tiger-god, serpent-god, horse-god, etc. The worship of the Vishnu Incarnations, like Fish, Turtle, etc., is not fabrication of imagination like that of one of the five deities of the Henotheists formed out of imagination, based on the coinage of set speeches like the imaginary conception of the forms of Brahman (as in the Panchadasi of the monistic school). The Henotheists do not admit the Transcendental Personality of Godhead. The sects of figurative allegorists like the Theosophists are not real theists, cherishing, as they do, doubt against the Personality of God and for that reason they want to curtail god's Omni-potentiality and his Transcendental Names, Appearances, Attributes, Sports by means of allegorical description. The Vaishnava philosophy or that of the ever-existent religion of India has never supported the atheistic doctrines of such professors of imaginary forms of Brahman, or figurative allegorists.

It is about the doctrine of pure and real Avatara-vada (cult of Incarnation) that the philosophy of the ever-existing Indian religion has said. As the pure and real doctrine of Avatars of Fish, Turtle, etc. of the Vaishnavas is not a kind of imagination of the barbarian taste, nor the idolatry of the Mayavadins on the basis of their aphorism of forms of Brahman, imagined for the convenience of practicants, nor the allegorical description of the psychists, so it is not the Anthropomorphism (i.e. representation of the deity as having human forms), as devised by the so-called civilised section of the people, nor Therianthropism (i.e. representation of one's tutelary deity in a combined man-and-beast form), nor even Apotheosis (i.e. elevating man to the dignity of deities). These are respective types of the idolatry of the menatal speculationists of the inductive school. In imitation of Mayavada, the evil fruit of the Indian civilisation, Anthropomorphsim was invented in Greece and Rome and Therianthropism in Egypt, etc. When the new doctrines got access in those countries along with the commodities produced by the Indian civilization which were based on the imagination of the anthropysites like the Indian Mayavadins who exalted man or beasts to the status of God with the attribution of divinity to them calling jivas and the poor as 'Narayana' with gratification of the senses in the back ground, then the mental speculations of those respective countries adopted the cheap vitiated Indian dogmas and, labeling new names on them, passed these doctrinal commodities into the forum of religious tenets. But the true Vaishnava philosophy of India never indulged in any such doctrine based on imagination. Shri Chaitanya Mahaprabhu has refuted all such imaginative doctrines or idolatries and rejected both Anthropomorphism and Therianthropism. He vouchsafed the Shastric teaching, viz., that he must be a heretic and sinner who looks upon God Narayana as equal to deities like Brahma, etc.

Anthropomorphism i.e., representation of the Deity with human form and attributes, resembles the tenet of the Bauls of Bengal attributing divinity to the head of their sect, professing, as they do, though wrongly, to have perceptorially descended from Shri Chaitanya Mahaprabhu. Such tenets are the mental imaginations of atheists like the Bouddhas and of the Bauls as above, running contrary to the teachings of Shri Buddha-Vishnu and Shri Chaitanya-Vishnu respectively. The Mayavadi sect too has adopted similar principles. The really scientific philosophy of the Shrimad Bhagavatam and the preachings of Shri Chaitanya Deva have, of course,

accepted the human body ([1] Bh. 11.2.12) [1] as the Divine Manifestation; but that human body is not the creation of anthropomorphism, nor of the Baul doctrine, but it is the eternal, transcendental Sachidananda Body, the Cause of all causes, the highest Sportive Entity. When the human soul can acquire the wealth of all the sciences in perfection, then only is opened the door of the foremost mystery of true science. According to the Vaishnava Philosophy, the Sportive Manifestation of God is of two kinds. One kind is the creation of the material and spiritual universe and its systematization with inviolable rules. The school of intelligent empiricists can to a certain extent experience this type of God's Sportive Manifestation. The second kind is the Descent of God's Transcendental Sport in this created universe. It is the jivas who are the attendants in His Sports. They become attached to matter having deviated from their own essential nature as the result of their desire for enjoyment.

But when again the soul of a jiva, gains true wisdom of the transcendental region of God at the feet of a representative of His, i.e., a true devotee His, he begins to get back his pure essential nature gradually unfolded, and God's Transcendental Eternal Forms appear as the objects of his worship according to the comprehension of His service in the graded evolution of acceptance of His protection, self-surrender or theism. So in such a case there remains no room, even in the slightest degree, for any form of imaginative doctrines of the so-called civilised or uncivilised human minds, whether apotheosistic, anthropomorphic, henotheistic, theosophic, theriomorphic or therianthropic. The real, eternal and transcendental Divine Forms reveal themselves to the pure souls according to the nature of their serving mood in the evolutionary growth there. The only cause of these Divine Descents is the intense Mercy of God towards jivas. In Europe the theories of physical evolution of Darwin and Lamarck have been considered. But it is in the Vaishnava Philosophy alone that we see the fully scientific and real conception of each eternal and transcendental Divine Form for worship by the freed souls according to their evolutionary growth of serving mood.

We can notice the different stages of animal life from the invertebrates to the fully grown human beings. These stages have been classified by the Indian sages of a scientific outlook in ten orders, viz, (1) the invertebrate, (2) testaceous or shelly, (3) vertebrate, (4) erectly vertebrate (as in the

combined form of man and beast), (5) mannikin, (6) barbaric, (7) civilised, (8) wise, (9) ultra-wise and (10) destructive. These are the historical stages of jivas. According to the gradation of these stages as indications of evolution of the serving mood of the jiva soul, there are manifested the ten Incarnations of God, viz., Matsya (fish), Kurma (Turtle), Varaha (Boar), Nrishmha (Man-Lion), Vamana (Dwarf), Parasu-rama, Rama, Krishna, Buddha and Kalki, as worshippable Deities with eternal transcendental Names, Forms, Attributes and Sports. Those who have acquired a true knowledge about Incarnations with a thorough culture thereof, will be able, with the grace of the philosophers trained in the school of Shri Chaitanya Mahaprabhu, to appreciate the ontology of Shri Krishna, specially the intense sweetness of His Sports at Braja (i.e. Vrindavana and the neighbourhood.)

Q: -- I have just listened to many subtle truths in the science and philosophy of religion. Please let me have a conception of these intricate matters.

A: -- The essential principle of Vaishnavism is that, how-so-ever great a scholar and intellectual giant a man may be, he will not be able to appreciate even the easiest points of the Vaishnava philosophy, until and unless he has entirely surrendered himself to an Acharya whose character is the embodiment of the Vaishnava Philosophy. You must have heard about the Indian scripture named "Gita", which has been translated into different languages in the civilised world. There is a Shloka in it (Vide IV, 34) [2] which says that the Vaishnava Philosophy is understandable only with unconditional surrender, honest enquiry and serving temper. It is only to such an approach the professors of Vaishnava Philosophy with these three as the preceptorial fee, that they give instructions about the correct philosophical truths. These professors are never to be tempted by any type of worldly fees.

Q: -- The Gita has admitted the doctrine of the Transmigration of the soul. What does your Vaishnava Philosophy say about this?

A: -- The "Gita' is not separate from the Vaishnava Philosophy. In the Shrimad Bhagavatam has been fully revealed the true import of the doctrine, viz., that of changes of births for the soul. Christianity has disregarded the principle of change of births on the alleged ground that if

it is accepted, men will not restrain their sinful propensities, rather they will indulge in vices at their sweet will in their present life, on the expectation that they will be able to make good their sins, guilts, and wrong going of this life in the course of the following ones. But the Shrimad Bhagavatam has crowned the principle with its true significance, by means of a much fuller scientific and philosophical meaning, by giving the instruction about the urgent necessity for ardently taking up and culturing devotion to God even while the human life, not easily available in the after-lives, is at our disposal, without spending a single moment thereof in other useless pursuits. If we do not accept the doctrine of transmigration of the soul and adopt the instruction of the Shrimad Bhagavatam, we shall not be able to get over the all-devouring disaster of regarding matter as the sole object of our concern, which has kept its mouth wide open.

Though most of the Christians do not admit transmigration, yet many instellectual glants [sic] of the Christian world have shown several instances of their acceptance of the doctrine. Even in the Bible (St. John, 9.1-2) ^[3] we find "And as Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him, saying, -- 'Master, who had committed the sin? This man or his parents, that he was born blind?' It is seen that even some Christian Fathers clearly gave instructions about transmigration. Origen said: "Is it not more in conformity with reason that every soul for certain mysterious reasons is introduced into a body and introduced according to its deserts and former actions?"(Origin contra celscea, I. Xxxii.) ^[4] "I am sure that I, such as you see me here, have lived a thousand times and I have to come again another thousand times" says Goethe.

What the Greeks called "Metempsychosis' or what is "Transmigration' in the English language, was at one time, more or less, admitted in ancient Greece, Egypt and many places in the west. Some say that the apostles of Christ the Great, failing to reconcile their previous and subsequent conclusions with the doctrine of Transmigration, were compelled to discard it. Yet no rationalist among the Christians has been able to refute the doctrine on the basis of sound reasoning; on the other hand, most of them have had to admit it even. Heredotus, Pindar, Plato etc., have all accepted it. Huxley, the illustrious scientist of the nineteenth century, has written in his religious work, 'Evolution and Ethics': "None but very hasty

thinkers will reject it on the ground of inherent absurdity, like the doctrine of evolution itself, viz., that of transmigration which has its root in the world of reality and it may claim such support as the great argument of 'Analogy' is capable of supplying."

Professor Lutoloski has said, "I cannot give up my conviction of a previous existence on earth before my birth, and I have the certainty to be born again after my death, until I have assimilated all human experiences, having been many times male and female, wealthy and poor, free and enslaved, generally having experienced all conditions of human existence." But such transmigration theories of the empiricists of the west or those of the western philosophers of the seventeenth and eighteenth centuries like Franciscus Mercurius Helmont, Leichtenburg, Lessing, Herder, Schopenhauer, etc., or of Jallaluddin Rumi of the Sufi sect of Persia, or of the Theosophists, or of the Indian Nyaya Philosophy under the aphorism: "From the desire for the mother's breast-milk due to the habit of the previous life," or of the Buddhistic doctrine of annihilation in matter - these are assailable by various hostile reasonings and, having their origin in inductive concepts are incomplete and imperfect. But the conclusion in this respect of the Shrimad Bhagavatam is fully flawless and significant. The Vaishnava Philosophy having shown the royal road to the acquirement of the highest blessedness even in the present life, there is no need for waiting for future lives. As such, the Vaishnava Philosophy is thoroughly aloof from all wrangling full of useless riddles over the doctrine of transmigration.

Q: -- I am able to feel the super-excellence of the Vaishnava Philosophy among the Indian Philosophies. But to my mind the acceptance of idolatry in the Vaishnava Philosophy like the other Indian philosophies seems to be a stigma in it.

A: -- Idolatry has never been accepted in the Vaishnava Philosophy: on the other hand, it has been more or less accepted in the other philosophies, at least mentally, if not in so many words. In the very word 'Bhagavan' (God) have accumulated all the excellences that are there in the human and supra-human conceptions. The existence of Majesty, viz. the furthermost limits of both vastness and minuteness, is a characteristic of God. The second characteristic is His Omnipotence. If one understands the word 'omnipotence' to mean what is conceivable by the

human intellect or what is possible for man, one is wrong. God is Omnipotent, because what is impossible according to the human intellect is within the ambit of the inscrutable power of God. Due to His inscrutable power, He is simultaneously both with and without Form. It will be the denial of His inscrutable power, if you say that He cannot have His Form, or He has not His Eternal Form, only having a Form for the time being, none in the end. By dint of His inscrutable power, He is with His Eternal Sportive Form before a liberated soul conversant with the service of His Potencies. Contemplation only on formlessness is rather unnatural and devoid of differential excellence. God is always All-Good, All-Glory and All-Beauty. His Beauty is visible only to the transcendental eye. God is the Transcendental Reality, Pure, Full and Sentient in essence and Sentient Essence is His Form.

It is true that God has no material body, but He has His Sat (Eternal) Chit (All-Sentient) Ananda (All-Blissful) Transcendental Body visible only to the eye that is clear (devoid of matter). To the material eye, God is Formless, but to the transcendental eye He is with His Body of Chit or All-Sentience. The Moortis (forms of body) prepared and worshipped by those who have not seen this Chit-Body of God with their true and eternal eye cleansed with the collyrium of the love of God are of course idols and all the worshippers of those idols must be idolaters. The worship of moortis of God prepared from imagination may be called idolatry. Suppose I, who have not seen Jacob, make a Moorti of his [sic] out of imagination, this Moorti is not the replica of his form. Besides, if Jacob is a creature of this world, whose body, mind and soul are different from one another, his photograph being only the replica of his material body is different from his eternal and intrinsically true form. But God with His Sat-chit-ananda Body is not such a thing; His Body and Soul are not different from each other; nor are His Name and Soul, His Figure and Soul, His Attribute and Figure, His Attribute and Soul, His Sport and Soul, His Sport and Figure, His Sport and Attribute, different. **If a pure entity or unmixed soul sees that Eternal Form of God and receives It in his own pure receptacle and then places this Transcendental Form in the world from his heart as illumining the intrinsically and essentially true Form of God, that never deserves to be called an idol.** Just as even by coming down to this phenomenal world, God remains untouched by the influence of maya, by dint of His inscrutable power, so does His true Form, too, as revealed to the unmixed entity of His devotee, remain

above it, even though brought down here. For this reason the Vaishnava Philosophy terms Shri-Moorti as His 'Archavatara' (Worshippable Descent).

The conception of God without Form in contradistinction to His Essential Form is as calamitous as is the falsely imagined Form of God for one competent to see His True Form. Such insignificant processes occur before attaining to the Real Entity and do only grope in the darkness. The Shri-Vigraha of the Vaishnava Philosophy cannot but be the direct indication of the Essential Form of God. By way of an imperfect comparison it may be said to be the proxy of the essential Form of God which is beyond the cognisance of the material eye, just as there are, in art and science, crude representations of invisible matter.

How can those, that have not in their heart love of God which is the true function of the soul and is the science of the true knowledge of realities, think of the Shri-Moortis (Shri Vigrahas) as other than idols? The deliberations of the Vaishnava Philosophy are very fine. These have shown by true scientific analysis that they are all, more or less, idolaters who declare themselves as partisans either of the doctrine of no Form of God or that of His material Form. Just as those who attribute God-ship to matter and worship it like the fire worshippers among the uncivilised people or the worshippers of the planets, such as Jupiter, Saturn, etc., of Greece, are crude idolaters, in a similar manner the others, who declare everything beyond matter as formless, and become exponents of the doctrine of non-distinction, are equal or even greater idolaters.

The Henotheists or worshippers of one of the Vedic deities or the worshippers of the five deities (called Panchopasakas) worship imaginary icons, considering them as God. According to them, God has no Sat-Chit-Anand-Vigraha, and as without some form there can be no subject for contemplation, to make it easy to meditate on Him, some form has got to be imagined. They are all idolaters. So also is the conduct of some of the Yogis and others to be regarded as idolatry, who, for purifying their heart or improving the functions of the mind, imagine a God and perform practices of contemplation, etc., of some imaginary form of His. Those who consider jivas as God are the most blasphemous idolaters, because to imagine any worldly thing or form as God is idolatry.

There is a world of difference between the worship of Shri- Moortis as ordained by the Vaishnava Philosophy and the doctrines of God with Form and without Form of the other

thinkers. Mahaprabhu Shri Chaitanya Deva has refuted all sorts of idolatry and instructed the service of the Archavataras of all All- merciful God of Inscrutable Potency.

Q: -- I have truly been astonished to hear from your Holiness these mysteries of the Vaishnava Philosophy and their scientific analysis with the most reasonable arguments. I could not even think before that there are in the Vaishnava Philosophy such excellent solution, corroboration and elucidation of the problems of Indian Philosophy.

A: -- The Vaishnava Philosophy has spoken about true wisdom. True wisdom is not subject to an attack from any rival camp like the changeable and fluctuating knowledge of the empiricists; this is the special feature of the Vaishnava Philosophy. The philosophies that have been, are being and will be built on the foundation of empiricism will be abandoned, enlarged and altered along with the increase and decrease of experience. Before the civilization five-thousand years old, the three-thousand year old civilisation is imperfect; and the seven-thousand year old one is more enlarged; and in ten thousand years it will be still further changed and enlarged. The Vaishnava Philosophy built, as it is, upon the strong unalterable foundation, of true and perfect wisdom is not fit for change and reformation through scuffling and disputes even like the football being kicked to and fro.

The Shrimad Bhagavatam which is the essence of the Vedas and Vedantas speaks of the real Truth. This scripture describes something which is beyond the regions of human civilisation and all the rules and regulations of society, and speaks about the attainment of another or spiritual body by the soul. Some empiricists of the inductive school do not recognize this change of body for the soul. There are others who try to prove such a change by various mundane reasonings. Some of them cite the example of the tendency of a newly born monkey to grasp the branch of a tree, or that of a new-born rhinoceros to fly away from the mother, considering which, they say, every one must have to admit the previous life of creatures and cannot disbelieve the transmigration of souls. As a

baby-rhinoceros is born, it runs away from the mother lest the mother should lick its skin. Her tongue is so sharp that the bark of a tree licked by her is removed. The baby comes to the mother only when its hide gets hardened in the course of a few days. Seeing these, the empiricists realise that this habit of the baby rhinoceros is indicative of its previous birth.

The Vedic scriptures, however, have given a scrutinising analysis of the mutual difference of the soul, the mind and the body as the atomic sentience, pseudo-sentience and matter. The soul (atma) is the owner of the body and the mind. These two are the properties of the soul which again is the property of the Supra-soul (paramatma). The Supra-soul is the casual sentience and the soul (jivatma) is the effectual sentience. The soul has two bodies or distinguishing properties; one is the subtle one or mind and the other the crude one i.e., material body. The outer body is the aggregate of atoms of the five elements of matter; the inner or mental body is the conductor of the outer body. The soul in its conditioned or bound state is connected with foreign properties through the mind. The soul is now asleep and inattentive to the service of the Supra-soul. Seeing the owner asleep, the subordinate workers, mind and body, are busy about their mean self-interest, instead of looking after the interest of their owner. All the universe, animate and inanimate, is included within the Supra-Soul; in reality every creation is animate. Our scriptures have proved this since time immemorial. Sir Jagadish Chandra Bose has proved, even by the inductive process, before the empiric school, that there exists animation even within grass shrubs, creepers, etc.

Q: -- I shall some time see Dr. Bose. Is the conception of our difference from the Supra-Soul born of our ignorance?

A: -- We shall consider how in our conditioned state we have been enveloped by the two distinguishing properties, and how again we shall be liberated there-from. These two are non-souls. Even in this conditioned state we are animate, not insentient. The non-souls, viz. The body and the mind, are connected with the outer and mental worlds. We have yet to attain to what is beyond the body and the mind. By 'jiva' is meant 'soul', 'mind' and 'body'. According to Shri Ramanujacharya the Supra-Soul is indeed one Sentient Body. He has two Bodies; in His mental Body there is the aggregate of jivas; the outer Body is the material

world. The different parts of the mental Body of the Supra-Soul are the jivatmas or atomic sentience. When the jivatma or atomic sentience feels himself as a protege of the Full Sentience or Supra-Soul and becomes steady in His eternal service, his nescience or ignorance becomes extinct. It is this contact through service between the Supra-Sentience and the atomic sentience as the Asylum and the dependant respectively that amounts to the absence of the material conception of differentiation.

In the all-world philosophical conception, the son-ship to Nanda of the Plenary God as found in the Vaishnava Philosophy is entirely a novelty. There is no such highest conception about God-ship, so nice in every respect, in any other philosophy. The other philosophies can conceive of only the Father-hood of God-head. But the excellence of the Son-hood of God-head in which has been manifest the climax of love of God, has not found place in the brain of any other philosopher.

Q: -- What other conception can be better than the Father-hood of God-head? It is only Jesus who has taught us to call God as 'Father.' No other feeling can there be better in the religious world than the love that arises in the mind when God is called 'O God, Thou the Great Father.'

A: -- Yes, it is true that the Father-hood of God is a special feature of Christianity. Why in Christianity alone, the Parent-hood of God is found in some Indian religious conceptions too. But if we consider with a scrutinising scientific analysis, we can find that this Parent-hood has been attributed to God from the inductive standpoint of view, i.e., out of gratitude to God whose kindly presence we admit on the analogy of the worldly father or from some desire to get some worldly benefit from Him. There is only to be traced the attitude of gratefulness of a being or that of an indifferent spirit of his, when the different religions of India too call Him as the 'Creator', 'Sustainer of the Universe', 'Protector of the World', 'Controller of the Universe', 'Great Father', etc., from the angle of vision of the attributes of Nature on the one hand, or Brahman, etc., from an angle contrary thereto, on the other. And so such conceptions are only indirect or secondary instead of being the principal or chief ones. But in the indirect conception there is no attachment or love. This point has rather got to be understood carefully.

Though there is no connection between the attributes of Nature and the

Names of God like "Narayana", 'Vasudeva', 'Hrishikesa', etc., as prevalent in the Vaishnava Philosophy, yet they are indicative of His Majesty. There is a spirit of regard and reverence behind these. But where there is no such restriction of reverence, rather where, in spite of some reference to His Supreme Majesty, there is a want of the rise of such reverential spirit, the innate loving spirit remains steady and does not become slackened. The conception of Son-ship of God has its basis on the feeling of such sweetness of the highest Love.

Vasudeva and Devaki were told by Krishna: "I reveal My Majesty before you that you may know Me to be God; or else you would have known Me as a human being." God told Arjuna too: "Just see My Majestic Form." Vasudeva told Krishna: "You are not our son, but the Over-Lord of Divine Spirit and Nature." Arjune in the Gita (Vide XI.41) [5] asked pardon of Krishna for having called Him his Friend, etc. In both these examples God's Majesty has been indicated. But such was not the conception of Nanda and the ladies of Braja. They regarded even that God as their Son and Lover, as the case might be, whose Lotus-Feet are adored by all the scriptures, by deities like Brahma, Shiva, etc., men, gandarbhas, etc., and worshipped with low salutations. Nanda, Yasoda, etc., did not look upon Krishna as the Supreme Father or the Highest God. If a person becomes the overlord of the wealthiest millionaire of the world, his parents do not stand like other people before him with folded palms in awe and reverence, offering prayers and expressing gratitude, nor do his friends hesitate to be jocular as ever in his presence, nor does his wife deal with him with special veneration like the people of the outside world and stay at a respectable distance. When the cow-herd boys, His friends, reported to mother Yasoda, that He had put some earth into His Mouth, she rebuked Him. She could not do so, if she had the idea that Krishna, the Supreme Father, was the object of her reprimand. She was able to regard the Highest Entity as her own object of so close and affectionate love that due to the depth of that love she could chide or even beat Him and think of the Sole Maintainer of all maintainers as worth maintenance and nourishment at her hands. This is not intelligible to the mere theorists of gratefulness who are foreigners to affectionate love towards God. When chidden [sic] by his mother, Krishna, afraid, as it were, of her, opened His Mouth to prove His innocence; and she saw the limitless universe within It. Yet her feeling towards Him as her son was not removed, such was the depth of her affectionate love for God.

Q: -- So far it has been the effusion of emotionality only. Please convince me rationally how the conception of God's Son-ship is superior to His Father-hood.

A: -- It appears as if you were either inattentive for a while, or unable to closely follow me. I was all this time giving you scientific reasonings. In the Vaishnava Philosophy there is no place for material emotion of any kind. The ephemeral emotionality relating to matter is no devotion; it is only the property of the mind. Our conception is that of the property of the soul. I was so long adducing reasons and examples to convince you how the natural love of the soul for God reached its climax in the conception of His Son-ship as the Son of Shri Nanda. You will not be able to easily get that idea with the help of reasoning only. You should not think of material emotionality when the actual example is given. With innumerable reasonings I shall show you that the conception of the Father-hood of God emanates only from a sense of gratefulness. Father-hood has been attributed to God more or less in accordance with such conceptions as God has created us, He has been sustaining us with the various gifts of nature, and for these He is Father and we should be paying Him reverential homage on that account.

Q: -- Our Jesus Christ has called God as Father not exactly on these grounds; Jesus introduced himself as God's son for something else.

A: -- Yes, about Jesus' son-hood you say: "The son is the complete revelation of the Father whose nature he shares, and of whose powers he is the sole heir, the only begotten son, and he is in absolute dependance [sic] on the Father. 'My Father and I are one. My Father workest hitherto and I work.' The son can do nothing except what he seeth the Father do. As son, he knows the Father; as God he can speak for God. As wholly dependant on the Father, and wholly obedient to His will, the message is true."

Now the ideal of regard based on the sense of gratitude of the son to the Supreme Father is not absent because of the conception of Jesus' son-hood of God on account of his being His heir in respect of His nature, power and attributes. I think that you conceive of God as the Supreme Father in imitation of Christ, His son, and read hymns to Him with various praises indicative of gratefulness. In our Gaudiya Philosophy there is no

sense of gratitude or any other cause at the root of the love or attachment towards God. Where there is some cause, the Gaudiya Philosophy does not call such love as causeless or motiveless. The attribution of Parenthood to God must have some cause behind it. Him or her whom we call father or mother and who are adorable, we cannot worship, when, averse to God, we stay in the mother's womb; even after being born we cannot do so in our infancy or childhood. Rather we being their indulged pets treat them as our servants. There is no devotional piety during those periods when instead of worshipping them, we demand and accept service from them. It is no mean outrage on such adorable parents to convert them to servants. This is the effect of our desires. Thus we see that human or other beings do not acquire fitness for serving parents from the very beginning. Though with the growth of intelligence we show some efforts to serve them, generally this has its origin in a retributive sense of gratitude or dutifulness in return for the benefit received from them. Often we show such efforts in order to inherit the property earned by them with labour and left behind them. Under the circumstances it is in the sense of gratitude or obedience to established order originating from motives, that is at the root of the conception of parent-hood; there is absolute want in it of causeless or motiveless love.

The offering of service to the master in consideration that if the money paid by him as wages is not discharged, there will be sin committed - amounts to trafficking. The service of God or attribution of Parenthood to Him or calling Him as the Sustainer, Protector, Saviour, Affectionate, Gracious, etc., arising out of the sense of awe, hope, dutifulness or gratitude, all these originate from some motive or cause and, as such, are far from His service and worship arising from the natural love of the soul towards Him.

Q: -- Do you recognize caste distinction? The caste Hindus look down upon the other classes with an eye of contempt and neglect. Do you too do so?

A: -- As the judgment of the Vaishnava Philosophy is favourable towards the service of God, the technologies giving expression to it are also different from those of the ordinary judgments of moralists or other sects. You have already heard that the Vaishnavas have no regard for the morality or ethical principles of atheists. They do not also pay much

respect to the reality of the moral principles of the theists in whose judgment worship of God is only of secondary importance. They say that the service of God or love of God is the principal matter. Other matters should be helpful and subservient to that principal matter. When the two things, viz., innate tendency and circumstance of man become ready to be helpful towards the principal matter viz., God's service, then is established a good social order known as Daiva Varnasrama (Divine System of castes and stages of life). Till the natural tendency of the human soul is fully manifest, the violation of this order causes much disorder and difficulty both individually and aggregately. This caste system follows man's nature and predilection. It is scientific to ascertain one's caste in accordance with one's natural predilection. Much disturbance is created, both individually and aggregately, on account of the non-acceptance of this inviolable scientific principle of natural predilection as observed and promulgated by our ancient sages of vast experience, and the wrong adoption of the seminal principle only i.e., the principle of determining caste by birth alone. It is due to the fact that this principle of caste determination was at one time perfect and nice at all points in India, that even this day the Indians are able to stand erect with a challenging mood before the world on the glorious foundation of the past. If we examine the present social system of the Europeans, we find that whatever beauty we find in that system has as its source the determination of the caste or social order according to natural predilection. There we find that a person having a martial tendency (i.e., that for the life of a Kshatriya) joins the army; another with a tendency of a Vaisya is engaged in improving commerce; those with the tendency peculiar to Shudras serve others. No society can work well, if it does not, more or less, adopt the caste system based on natural inclination in some form or another. Even among the European natives in marital relationships and during social feasts a distinction is made between the higher and lower forms of society governed by natural predilection to which the participants belong. Thought the natural caste system is to a certain extent adopted by the European Society, it has not yet acquired scientific perfection. It can do so alongside of the progress in civilization and knowledge. In India, however, this system attained to perfection on the basis of the determination of the natural predilection. The great history of India, viz., the Mahabharata, gives thousands of instances to prove this fact. It is on account of the fact that in India such a system was based on a scientific foundation that all other nations of the world adored

the Indians as their spiritual guides. Even the people of Egypt, China, etc., received instructions in all matters with their heads bent down before Indians.

We find in the ancient history of India that formerly there was only one caste and that later on society became most scientifically divided into the castes of Brahmanas, Kshatriya etc., according to disparity in the instinctive inclination for the service of Godhead. The Acharya placed one in the higher or lower grade of caste system according as the degree of liking for God's service was high or low. Those who were attached towards this service with the strongest devout ardour and as such evinced the greatest intelligence became Brahmanas. They formed the head of the huge body of the society. According to the guidance of this head were conducted the hands, the thighs and the legs, viz., the Kshatriyas, Vaisyas and Shudras respectively.

Please consider this. It is this head of ours that occupies the highest place in our body, and it is the propellant of all our senses. What need is there to say more, when all the senses, viz., the eyes, the ears, the nose, the tongue and the skin are all combined in the head. It is there that these along with the mind, intellect and egoism, are all settled. When any other limb becomes disordered, its work may be conducted in some other way; for example, **when a hand is amputated, oftentimes its function is managed by means of fixing up an artificial hand in its place. But when the brain becomes defective or when the head is decapitated, none of the limbs like the hands, legs, etc., can work.** In the same way, the head of the social body, which guides its intelligence indicates the faculty of the Brahmana. So prayer is offered for being directed with the mood for serving God in the Gayatri-mantra (Rig Vedic hymn) to be daily recited by a Brahmana with a worshipful spirit. The Brahmanas have no other intellectual aptitude than such an ardent mood of service to God-head. One is degraded to a Kshatriya, Vaisya or Shudra according to the degree of his fall from that ardent mood of divine service, under the guidance of some other motive. The Brahmanas represent the brain and the mouth. The function of the brain is to regulate all with the aptitude of devotion towards God, and that of the mouth [sic] is to propagate the accounts about God. It is these Brahmanas that are the real owners of everything; because they are the Goswamis or masters of the senses i.e., servitors of God. They do not misappropriate anything to their own

use, but they appropriate everything to God. For this all persons of the society confide in them and choose them as their spiritual guides. They who, instead of accepting such a Brahmana, rather bear a grudge against him, fall off from the path of all good. After this brain and mouth comes the consideration of the arms to which are compared the Kshatriyas then that of the thighs which the Vaishyas represent, and then come the Shudras, who, on account of their base character and unsteady mind are likened to the feet. And those whose lives are altogether uncontrolled are known as Antyajas (untouchables) and regarded as outside the group of the four classes, as above. The Vaishnava Philosophy recognizes Daiva Varnasrama Dharma which implies classification according to the divine system by which men are divided into castes according to their natural predilection. In the present society is found its corrupted form. There arises no question of hating or disregarding any body according to the system of Varnasrama recognised by Mahaprabhu Shri Chaitanya Deva or according to the process of culturing devotion to God as shown by Him, which is ever beyond that system. In the teaching given by Him there is found instruction to show respect to every creature in its relationship with God. The judgment of Shri Chaitanya Mahaprabhu is far superior to the slight improvement of the condition of the lower castes as proposed by the modern social reformers, nay, it far excels even the impartial equality as taught in the Gita. The proposal of the worldly-minded moralists for slightly raising the status of the lower forms of society has some extraneous motive as its cause; there are various purposes hiding behind it, such as political objects, personal interests, motive for acquiring fame and such other ends. These subordinate principles have given rise to attempts for uplifting the lower castes, which are of an extremely worldly character and clearly betray [sic] their hypocrisy. The instruction in the Gita to look on all as equal to the self from the principle that all are souls is several times more elevated than they and is free from the worldly dirt. But the teaching of Shri Chaitanya Deva is not merely prohibitive of worldliness and based on impartiality, but it is a positive one of the character of transcendentalism or of a supra-mundane type.

Shri Chaitanya Deva wants to engage all jivas in the service of God and thereby to elevate them to the highest status. He converts a crow to Garuda (the prince of Eagles). The religion promulgated by Him is not meant for Bengal alone, nor for India even, but for all countries, all

villages. His is the universal religion for all creatures. So has He said: "My Name will be propagated in all towns, all villages that exist in the world." His universal religion of love attracted animals, trees, grass, shrubs, creepers and even the ferocious creatures like tigers, etc., from their outward identification to the inward one of the very essential constitution, having been spread among them too.

The religion as promulgated by Him is that of the soul; and not that of the society, physical, mental and moral, and is not restricted to the usual form of devotion of the servant to the Majestic Lord. Every jiva is entitled to culture His religion, for it is property belonging to every jiva. His religion discovers the innate nature of the jiva soul and is manifested in the unabated plenary love for God. The message of love as propagated by Him is not merely the instruction of pseudo-love founded on gratitude. According to Him, Krishna is the Absolute Personality, the Spiritual Despot. The religion of love consists in the full gratification of His Senses. The jiva should be the fuel to the fire of the gratification of the Senses of the unrestrained Autocrat Whose Will is law. It is the service of that Autocrat under the guidance of those (devotees) who are well established in the eternal service of the gratification of the Senses of Krishna (Who is the very Figure embodying the succulence in pleasure) that is the object to be accomplished by a jiva and also the means to that end. The difference between the Vaishnava Philosophy and all the other philosophies of the world lies in the fact that in the former both the object for accomplishment and the means leading to it are identical without any distinction. The means when purified and matured reveal themselves as the Object. According to the Gaudiya Philosophy the chanting of the mellifluous Name of God constitutes both the end and the means for it. This doctrine concerning the Name of God is a main feature of this Philosophy.

"I do not know, how fortunate I am to have met your Holiness and got spiritually enlightened in this manner," said the interlocutor at the end.

2 Interviews with Mr. Willion Henri Jan Vandor Stok of Bavaria

December 26, 1935

Q: -- Your Holiness, kindly enlighten me about the different aspects of

human pursuits.

A: -- In India as in Europe we find people holding different views, but here we have attempted to classify them into three divisions. One class of people are seekers of fruits of their action. Another class wish to annihilate their individuality. And the third class want, in their true selves as absolute infinitesimals, to be in touch with the Absolute Infinity, rejecting all non-absolute features. We belong to the third party.

The seekers of fruits by means of their actions are called Karmakandins in the Sanskrit language. The Christian way of thinking about life is included in Karmakanda. In India we have also that sort of idea, that a person is to be judged by his action. He gets something in return as a reward for his pious deeds. Virtue and piety are the main principles that are wanted by such doers. Most people understand this common view, which holds that what I do will be either rewarded or reprimanded. We think that we should live a pious life in order that we may be rewarded in our next life with all sorts of enjoyments. We have got subtle bodies in which we are rewarded or punished. That body is not exactly similar to the ordinary gross body, the mortal coil which we see here. Egyptians thought that they have but one life and that they should have no occasions to bear future lives. But persons who subscribe to the theory of metempsychosis think that they will have future lives when they can make up for the nefarious acts done both in their present lives and in their past lives, and receive grace from the great dispenser of justice. They are fruit-seekers. They want to gratify their senses.

There are persons who hanker after knowledge. They went [sic] to secure knowledge by the empiric method. To them annihilation is the final goal. They think they should merge in the Integer, the Absolute, and that all the undesirable situations of this world will end with this merging. In that case observer, observation and observed, these three situations are eliminated. When all the activities of the senses such as hearing, tasting, smelling, seeing and touching will cease, the observer, observation and the observed will mix up together and there will be no occasion for knowing, willing or feeling. All volitional, cogitational and emotional activities should cease, because they have given us a bitter experience; and so, according to the empiricists, in order to make an end of them, it would be better for us not to think of anything which will respond to our

senses. This idea is formulated by theorists like pantheists, agnostics, and sceptics. These people think that they will be able to secure happiness by destroying their identify.

The third view is the theistic view. We believe that there is a Personality of God-head and that we are persons. We want our troublous situations to be eliminated and wish to reach a peaceful position where we can freely move and have everything, whatever we are in need of; and this has resulted in directing us to the Absolute Who is represented as a Personality. In the Absolute Personality we find three features: He is Ever-existent, He is ever full of knowledge and He is the Fountain-head of unceasing bliss. In Him there is no factor of time, no factor of ignorance. In Him there is no discrepancy, no defect, no inadequacy, nothing of the kind. In our conception of God, we hold **He is the Emporium of all bliss, all knowledge, and no acts of nescience or ignorance are to be associated with Him, and we should not seek after any fruit for our worldly purpose, leaving Him aside.** He need not give us anything. We are to serve Him as servitors, He being the only Lord. In this world we find that hundreds of absolute infinitesimals trouble themselves with the undesirable elements of these phenomena. If the undesirable elements are simply driven out, eliminated, then a desirable position can be had. But in the ordinary conception of heaven, we find that it is meant for our purpose, to get our wishes for enjoyment fulfilled, for our enjoyment apart from the enjoyment of the Absolute. The enjoyment of the Absolute is full, whereas our enjoyment is liable to be involved in some troubles. All these miserable situations should be avoided for the purpose of safety, for our peace. The eternal peace can only come if we are at all eager to engage ourselves in the service of the Lord, I mean, the Personality of God-head. God has got spiritual eyes, spiritual ears, spiritual nose, spiritual tongue, spiritual skin and spiritual mind; not material things like us. Our senses are made up of material things and there is no such element in God. God is the Emporium of all desirable elements. He is found to be eternally Existing, He is full of knowledge, He is Omniscient and He is All-blissful. He delegates His power to certain absolute infinitesimals, or, in other words, the absolute infinitesimals are endowed with such potencies which enable them to transact affairs with the Eternal Authority. Ordinarily we are placed in a region where all sorts of imperfections and undesirable situations are prominent, and we require that our bitter experience should devise some

means to get rid of these unpleasant situations; the painful propensities must be kicked out from our activities. We should be prepared for the stage where we can realise our own real selves. We should not trouble ourselves here engaging ourselves in amusements and other things. It is necessary that some prudent, preparatory measures should be adopted during this life, that we should acquire the discretion to judge what is really desirable and making a thorough study of the revealed scriptures which have come to us, find out how we could ameliorate our conditions and give up the passionate desires that are engrossing such people as are busy with annihilating themselves or with fruit-seeking endeavours.

The third party is known as Bhaktas or devotees who possess Bhakti which is the vehicular agent to carry us to the Absolute. It will act as the tie uniting the Personality of the Lord and our personalities. Our persons should be united with the Personality of God, and that Personality of God-head is purely spiritual and has no mundane reference. If we wish to know Him by any mundane reference that would be like trying to send rays from the retina to the sun. Just as we receive rays emanating from the self-luminous disc of the sun, so by the mercy of the Supreme Lord we will be able to know what He is, and after learning this, we will engage ourselves for His purpose. We will have nothing else to do in this world. We have got the only purpose of associating ourselves with the Spirit, with the Over-soul. When we leave this mortal coil, we will be engaged in some occupation or other, but we should not think that in the subtle bodies we will continue these conditions and have our enjoyment. This enjoyment is temporary and in the long run becomes the cause of binding us to grosser coils. But if we have any mind to engage ourselves with the Eternity, with All-knowledge, and One Who is devoid of ignorance and full of incessant Bliss, we must respond to His call, we should be participating with the Absolute and not with the non-absolute environment here. Our phenomenal existence is not at all sympathetic to our highest aspiration. Our so-called relatives show that they are very kind to us, but in the end we find that they too wish to draw something from us and at best have only some wordly motive. They are not kind to us in the best sense. We should not be dissuaded by their influence. We should have a stern will to give up all our passionate enjoying habits, as well as the inclination for self-annihilation which the empiricists {sic} seek. The desire for annihilation as well as the tendency for enjoyment are to be sacrificed at the altar of devotion. They do wrong things. They enjoy instead of

serving, and we want that we should be set free from all these wrong ideas of the speculative people of the world. We are aware of the history of civilisation for the last ten thousand years and we expect that when the world shall have run for some ten thousand years more some new troubles will arise and the human race will be destroyed by some influence which we cannot foretell now. So, the Absolute is to be enquired into, what He is, whether He is a human being, or whether He belongs to the lower creation, or whether He is of a stony character; whether the Absolute is neuter, masculine or feminine. Let us strive to acquaint ourselves with all these ideas and thoughts about the next world and the Absolute: whether the region of the Absolute has all sorts of manifestive phases, whether these phases are agreeable and free from invasion of wrong thoughts. So, if we want to wash off all our wrong conceptions we will have to surrender to the Absolute Infinity and then we shall be in touch with Him. We will have the opportunity of dove-tailing ourselves with Him and no other ideas and thoughts should dissuade us from having touch with the Absolute. If we can secure the tendency of love for the Absolute, we will be attracted by Him. He Himself is Love. We have no loving tendency, whereas He is full of love. We should try to meet the merciful strain by which He wants to attract us to Him, to His region where there is no defect, no disagreeable feature, no ignorance and no undesirable situation. We should go back there. We do not carry our bones and flesh there. The proprietor of these bones and flesh is to go there, leaving here all these dirty appurtenances for the enjoyment of jackals and dogs and those creatures of the lower creation who have no devotional motive at all, who do not want to come in touch with the Absolute Infinity.

Most of the people of the globe are very busy with getting fruits, gratifying their senses by attending cinemas, driving motorcars and they are quite indifferent about serving those who can guide them to the Absolute region. All the undesirable situations which impeded our course are to be eliminated. The enjoying and empirical activities are obstructing our ways and we should try to drive them off. We should want that we should be in touch only with the Absolute. As devotees, we are always in touch with Him and never dissociated from Him. We want to serve Him. We want to regain our position. We need not pass our time just as ordinary people do. We should submit to the heaven-sent messenger and follow his dictations. Our philosophies and empirical knowledge will be of no use to

us. Our devotion should not be directed towards dogs, horses, men and women and other object of worldly phenomena. We need not serve such things. We should be determined to come in touch with the Absolute Who is very different from the non-absolute phenomena. Any person or thing that serves the Personality of God, should be treated in a friendly manner. And if any persons or thing proves hostile in the cause of His service, we should leave that off. **We should not try to understand the spiritual plane from the material standpoint.**

Q: -- What do you understand by spiritual land?

A: -- By Spiritual world we mean where we can have association with the spirit. The Absolute reserves the right of not being exposed to human senses. The human senses are all prisoners. They are all blind fellows. They cannot see Him. Rather they indulge in wrong ideas and give trouble to the people. The word "God" has been created by man. The direction is quite right, but what men produce in their factory is wrong. The people are engaged in non-absolute propaganda. This should cease.

Q: -- Those who work for the welfare of the people, are they not good?

A: -- Some people try to be good in order to enjoy a peaceful life. They are friendly to others to get their help in return, and in most cases the aim is worldly contentment.

Q: -- How should we know the will of God?

A: -- We are absolute infinitesimals and He is Absolute Infinity. **If we are sincere and submit to Him, we will come in touch with Him, and know His Will.** There are self-sufficient people who think they can, by their empirical knowledge, know everything. But the Absolute cannot be known by our empirical knowledge. This attempt would be like sending rays from the retina to the sun to know what the sun is. We should have nothing to do with the agnostics and Karmakandins of this world. They will try to dissuade us from having an aptitude for devotion. The devotees are the most intelligent people. **We should await the day when the Merciful Lord will send His messenger to give us that cessation of all connections with the world which we call death. We shall then be able to live the life of devotees.** Our selection of friends should be

among the devotees. The agnostics and karmakandins will only lead us to trouble. The devotees are the only prudent and judicious people. The path of devotion is the shortest and easiest way. It is better that whatever we have gathered in this world, we should leave aside. We want to disown everything that is deemed to be quite suitable to persons who are busy with mundane affairs. We should consider ourselves lower than the blade of grass. We have now secured some non-absolute things which are quite inefficacious for our purpose. **We should simply submit to the instructions of the devotees whose only occupation is to come in touch with the Absolute.**

Q: -- What do you think of the yogis?

A: -- We do not subscribe to the principle of yoga. The Yogis think that they should have some-thing for their own. They have no eternal purpose. The Indian yogis think that when they come in touch with the Absolute, they will be restored to their original position and they will have nothing to do later on. They simply want emancipation from all troubles. The yogi thinks that when his duties are finished he will be able to pass his time in indulgence. So indulgence is the ultimate object of a yogi. And for this they strive for emancipation from the bonds of karma. The devotees are first class yogis, but they care very little for emancipation. They do not require these things. A devotee would be more happy to abide by the decision of Providence instead of throwing off the troubrous situation he has been put into. The Yogis are inclined to have some personal motive, because, they require peace for themselves. They do not want to engage themselves in the service of the Lord, but they try to get something for their own. If a yogi is at all successful in his endeavours to come in contact with the Absolute, He shows his stony aspect at that time. The yogis think that God should be represented as a neuter thing, that no idea of sex should disturb their mind. The yogis want to reach kaivalya of "Iswara-sayujya" and "Brahma-Sayujya". They want to be made into God, like the slave Altamsh who usurped the throne of his masters. These are wrong ideas. The yogis are never successful in their attempts and we should not adopt the principles of a yogi. In paradise all sorts of enjoyments are supplied. But who is the enjoyer? He is a poor man who has got all sorts of bitter experience in this world.

It is better for us not to be agnostics, yogis, karmakandins and

empiricists.

The Supreme Lord disclosed before the people the true system of devotion. There was no party who could claim a better system. The karmakandins and jnanins gave up their established ideas and thoughts, they all submitted to the true and loving wishes of the supreme Authority Whom we want to seek. The Supreme Authority is to be served and not the things which are hostile to the Supreme Authority.

What should be the Supreme Authority? What is He? Should the word "it" serve for indicating the Absolute? Or should the predominating aspect be addressed as 'he' and the predominated aspect as 'she'? The followers of the Old Testament like to apply "it" to God and want that God should be neuter, and that no personal forms should be attributed to Him, in order to differentiate Him from the phenomenal existence. Some people say that if only the subjective aspect is ascribed to God-head then the subjective [sic] aspect of God-head is neglected. We require that God-head should comprise both subjective and objective aspects. There must be some objects for the subject otherwise the subjectivity cannot stand. When we talk of some relationship, the reciprocating portion should never be neglected. In theism we find that the predominating part should reciprocate the predominated parts; these two parts should comprise the Whole thing, otherwise the Plenary is divided into two, or is divided into three.

Here in this world we find various relationships like that between husband and wife, between master and servant, between friend and friend and between children and parents. In the transcendental region the Supreme Lord is the only object of these relationships. He is the only Husband, the only Master, the only friend and the only Child. There is also the neutral relationship with God-head. So in all we find there are five kinds of relationships we can have with the Supreme Lord. In the New Testament God is described as God the Father, God the son and God the Holy Ghost; but they neglect the five relationships mentioned above. Service of God in these five relationships has been given to mankind by Shri Krishna Chaitanya. Service is the only function of the soul. We ignore the body when we are busy with the service of the Lord.

Q: -- Why do you require service?

A: -- Of all the occupations the best one is to attend to the service of the Absolute. Man wants to lord it over the phenomena, but in the long run he becomes a slave of the phenomena. For instance, there are people who wish to enjoy smoking and intoxicating liqueurs, but ultimately they become slaves of those habits. We devotees do not want our entities to be absorbed in the Integer, we want to adopt the process of devotion and have some permanent engagement. We should examine what we really are. Are we the external frame, the emporium of sense or the mind? If we analyse, we find that these are foreign elements incorporated into us. In order to get rid of all this dirt, the only course left to us is devotion which is service, service fully filtered and unalloyed.

Q: -- Do you know the Absolute gradually or at once?

A: -- The knowledge of the Absolute can be had all at once, there is no factor of time and space. If we are at all intent on knowing Him, we must have some sort of objective reference for His subjective activity. Now we are busy with worldly affairs; we think we are men and women. Instead of doing so, we should be serving Him, and when He participates with our pure selves, we will be set free from all the tempting influence of the different things of Nature. We want that we should go back. Like a shooting star, we have strayed out of the range of His attraction. Like a comet, we are journeying without cessation. Our eternal condition is that we are absolute infinitesimals, and as such, we should dove-tail with the Absolute Infinity. The function between Him and us is love. He is the Lover. If He loves us, we will be taken back. If He has an apathetic tendency towards us it is because we are averse to Him; and we will be undergoing 84 millions of births and deaths, again and again. It would be judicious for us that we should go back to the Absolute Infinity, and that all our engagement should be with Him, and not with anybody else.

3 Talk to Mrs. Nora Morell of Germany

September 1, 1936

We should have firm faith in the Divinity. We are absolute infinitesimals, and it is only proper we should associate ourselves with the Absolute. If we show our diffidence to do so, we are likely to be entangled with the ephemeral matters of this world. Our friends are with us for a short while

only. They will leave us at any time when they are called away from this world. Whatever we do should tend towards association with the Divinity. We should not undertake any work for our temporary purposes. We are His dependents. Infinitesimals as we are, we should have our final place in Him. We should carry out all our activities for His purpose only. We should not think that we have any other thing to do. Unlike the ordinary people, we should have only one method of directing everything to Him for His service. The external gross body is meant for a hundred years and no more. Our mental speculations are bound to be going on in our present human form. But we are obliged to leave this mortal coil and to cease our transactions with the external world at some time however ardent we may be about having associations with the manifestive nature of things. If we wish to associate ourselves with the Absolute, all non-absolute propaganda for our temporary purposes should be abandoned as far as possible, otherwise we will be led to become materialists only. That non-absolute propaganda will instigate us to entangle ourselves with worldly thoughts and ideas. We will be thinking of physical developments instead of associating ourselves with the Absolute. We are all absolutes though infinitesimally small. Because we have shown diffidence we have proved our indolence to associate with Him; so, like shooting stars, we have been simply thrown off from Him. We have rebelled against that Entity. Now to go back to Him, it is essential that all our associations and movements should tend to His service.

First of all He should be designated. What is He? What form does He have? And how are we to go back to him? When we come to know that He keeps Himself aloof from everything in this phenomenal world, we feel the necessity of associating with Him. And this association can be had if we can eliminate the external impediments which are like screens, between the Absolute Infinity and the absolute infinitesimals. Our mental speculations are meant for associating with the phenomenal objects. But some philosophers thought it possible to turn our mental speculations to Him in His abstract form, instead of His manifestive nature. But here we have got His manifestive nature for the purpose of associating ourselves with Him. We cannot have this association by any sort of privations. The phenomenal objects are undesirable things. Although they have some effect on us, they are all transient and will not hold good for us till the end of time. We do not think, like materialists think that everything will stop when we die - that all our troubles will end at death. This miserable idea

should be thrown off. We should engage all our activities to associate ourselves with the Absolute, as we are ourselves associate infinitesimals. We are not the body, nor the mind, nor the external atmosphere. We require dissociation from these. These undesirable situations should be eliminated at all costs, otherwise we will be engrossing ourselves entirely in the ordinary purposes of this world.

Lower animals are used as food by many people. In ancient times, when cannibalism was prevalent in the world, people used to eat human flesh. They thought that the human body was meant for their consumption. Later on when civilisation made progress, people gave up cannibalism, but went on taking flesh of lower animals. In India persons belonging to the higher castes do not take animal food. The development of religious thoughts have stopped the practice of cruelty to animals in many ways. Science has now proved that vegetables too have life and can feel pain and pleasure. But it is not mean that we should commit suicide by abstaining from taking any food. This problem is solved when food is meant for the purpose of the Absolute.

Everything has come out of Him and everything will go back to Him and everything is meant for His service. All animate and inanimate objects have come out of him and are meant for His service only. If we purloin these things, it would be deceiving the Absolute. We are absolute infinitesimals and are deluded by the ordinary manifestive character of the phenomena. We have to get rid of this delusion. We should have a peep into the Truth, and that Truth must be reached. If we are sincere, He will expose Himself to our vision. Whatever we do, we should do it for Him, for His eternal purpose, instead of indulging ourselves in transitory transactions. Our only function is not to carry on our work for our own purpose. We should not be the recipients of the fruits of the enterprises we have. It is better for us that whatever we do should be done in His favour and for His service. We are servitors. If we keep dogs, we would be servants for dogs; if we keep horses we would be servants of horses, and if we become altruists, we would be servants of human beings only. But the Absolute should be served at all costs. We should make it a point that all our activities should tend to His service. All animate and inanimate beings have emanated from Him. We should serve the Absolute and not engage ourselves in the non-absolute.

Most people are at a loss to understand what they should do and what they are meant for. They only see the superficial sides of things. The external sides of things are quite deluding. As intelligent men, we should be very careful. We should penetrate into everything properly. Our view should not be obstructed by the morphological representation of things, nor by the ontological side of things.

The methodical arrangement of the phenomena should not be restricted to our ordinary purpose of living only. But since our aim is a peaceful life, we do not wish to be troubled by the undesirable elements of the world. Sometimes we find a little peace by keeping rules and regulations and observing civic principles. But we are again put into trouble by some misunderstanding or other of the people from outside. There is some agency working behind, which is not exposed to our present senses.

Our sensuous nerves are quite ineligible for the purpose of associating with the Truth. The semblance of devotion and truth which people may put on often deceives us.

The external features, the morphological and ontological phases of things, are sometimes found to be detrimental to our cause when our ambition is to come into touch with the Absolute. We have the facility of possessing the experience of the last ten thousand years. We can judge and discern the best method for our adoption, instead of indulging ourselves in the way the ordinary people are transacting their business round about us.

Our senses respond readily to the objects of the phenomena. Supersensuous objects are simply neglected. The eternal representations, the eternal manifestations and the eternal aspects are fully neglected. We aspire to have the fullest advantage of coming in touch with all desirable things. In our present life, we find that we are troubled by many distressful agents. We find that all these are treacherous and only lead us to the satisfaction of our senses only. This non-absolute propaganda should cease. Whatever else we may do, we should make it a point that we should have neither diffidence nor indolence in offering our services to the Absolute.

The word "Absolute" is explained in different ways. We have experience

of the non-absolutes and undesirable objects of the phenomena. Our mind is found to be of a non-absolute nature. The mind discerns things for the purpose of the senses only. **The Absolute is delineated as One who has reserved the right of not being exposed to human senses.** If the Absolute was an object of the phenomena, we would be lording it over Him. But that is not the correct situation. We should dedicate ourselves as His servitors. We should not think that we are enjoyers and He is the predominated object of our enjoyment. He is never so.

We are obliged to pass through undesirable situations. We want to get rid of all these things. Our inner impulse should be to have access to that region where all objects will offer us special opportunity of having association with the Absolute. Our purpose should be to associate with the Fullness, with the Eternity, with the Purity, with the Best of desirables, and not to mix with the temporary things of delusive nature. We should not have a crippled idea of God-head. We should wait for the transcendental message to come to us in full. We would have then an opportunity of associating with Him. We should set apart some time to make progress towards the investigation of the Transcendence.

We are very small. Some overwhelming influence comes upon us and we are troubled. So we should have recourse to the Absolute Infinity. We should not be acting like shooting stars in flying away from Him, but we should go back to our original place. There the manifestive nature is eternally present, whereas here the phenomenal objects are meant for a few days only. So we should have this eternal benefit as our objective. We can ignore all these influences of nature, all influences of scientific discoveries, if we have the determination to associate ourselves only with the Whole Entity.

There are many things concealed and hidden and not revealed to us, and these are to be received through our aural reception. Our auditory nerves should be trained to be susceptible to sound waves from the transcendental messenger so that we can make progress towards the Transcendence.

4 Talk to Dr. Magnus Hirsch of Berlin

18 September 1931

Q: What are the main features of your teachings?

A: We are agents who require help from outside to sustain our existence. The help that is coming to us at present is inadequate. Inadequacy is the normal condition of the present atmosphere. An examination of our rationalistic principle shows that we require more help than our friends offer. We have five senses to pick up the knowledge of the Truth. We desire that we should be endowed with more knowledge. Our thirst is not quenched by the ordinary knowledge deducible from sense-perception available from the empiric professors. This impulse leads us to enquire as to how we can have more knowledge than can be had here.

We are also found to believe that there is an agency who is not furnishing the requisite knowledge because we are proving ineligible for admission to the plane of adequate knowledge. This is the source of the theistic conception regarding necessity in our existence to see the nature of apparent truths. Hence also the conception of the necessity of the coming of the special agent of the absolute knowledge, as our thirst is never to be quenched by the supply of the agents of empiric knowledge who alone are ordinarily available here.

We should seek for the Fountain-head of all knowledge. If we do not do so we find ourselves poorly supplied. Our capacity for retention of knowledge also leaves us when we choose to be conversant with local, temporary, apparent truths. The symbolical deceptive Knowledge is presented when we neglect to seek the connecting thread of all knowledge. A time comes when our physical equipment parts with all its seeming possessions.

The Theistic conception refers to a Fountain-head where Knowledge is Full and Ever-existing and can impart incessant Bliss. We are pleasure-seekers through the senses. The empiric view does not offer the facility to supply us with incessant Bliss. There must be a Theistic view. We have to scrutinize the position of absolute knowledge, Existence and Bliss required by us. We must seek for the place where the Absolute knowledge, existence and Bliss is to be had.

In Mathematics we get a glimpse of the fourth dimension. We are practically restricted to the third dimension by our senses except for a

very hazy idea of direction only. Unless the fountain-head could be traced we cannot cease from seeking, or from being debarred and led astray from, Knowledge that supplies an enduring basis for true existence. We are thus compelled by the very direction of all our activities to seek after things which should be called Absolute. Or, to sum up, as we pass our days in the non-Absolute region we should have the impulse to have access to the transcendental region.

If we are not to have full knowledge, Un-ending Life, Un-interrupted Bliss, this life would be pessimistic existence. We shall then submit to be born, grow and pass away without tackling the inadequacies of the phenomena.

We should trace the Fountain-Head, the Real Cause from Whom all these have emanated, not being content with the agnosticism that prevails more or less at present.

We should seek for more knowledge than we get from our senses. We hope that some clue of the transcendental world should be received by us through a particular process unknown to men with sensuous habits who are busy with phenomena only, concocting many ideas about the future life. Some subscribe to metempsychosis, some to this life only, for completing all preparations for peace at the long end. These varying opinions do not satisfy for the reason that they are secular. The tentative solutions offered by speculative philosophy are stained by this radical defect. They give particular views that do not satisfy, being based upon mundane condition investigated through the senses.

The Absolute possessed of all Knowledge, Existence, Bliss, can give all that we are in need of. We are not in a position to advance one step beyond these three dimensions. We are restricted to the partial view. We cannot get the whole impression of a globular sphere at a glance. Some turning or transformation of the angle of vision is required for the purpose of getting the full view. We get the view of only a quarter of the all-round. We see 180 degrees at a time. If we want to see at our backs we have to turn our head to that direction. Then half the sphere is exposed.

At a glance we see only a quarter of the sphere of existence. So we are lacking in simultaneous grasp of the whole idea. We should not therefore

turn agnostics etc. When we fail to have the full view fully at one time we should know that our determination of self concerns but an infinitesimal part of the fountain-head from Whom many things have emanated. We should on the contrary, trace Him from where deviation is not possible. The challenging part is to have no lien to deviate from the Fountain-Head.

Any deviation is only part and parcel of phenomena, not the whole thing. The immanent and transcendent are ignored. We engage ourselves in one thing with our whole attention, but the exposition of the thing gives a partial idea. If the attributes are eliminated the original thing is to be sought in which many things are incorporated. Incorporation itself gives very little of the whole integer. Our senses fail to get at the whole thing at one time.

Our brain cannot accommodate Fullness, Ever-existence without beginning or ending of time. So the position of the Absolute should be traced in the person of the Absolute. The Absolute was in the beginning, is existing in every present phenomenon that will disturb the process of transformation and will destroy the phenomenal position. All knowledge will be distinctive and will destroy and put a stop to these things.

But that thing should be traced out. We should acquire the conception of the thing through the senses at present. Sound gives impressions of objects at a distance, like abstracted ideas from the concrete. Abstract ideas like charity etc., in a subtle form tend to captivate the brain in favour of perception and conception of things through the senses. Sound conveying impressions of phenomena requires corroboration from the four other senses and the mind as well.

We reject sounds whose validity is required to be testified to by the other senses. The transcendental Sound has got a distinctive character. The sound from the fourth dimension received by the ear has got a special potency to clear out all restricted ideas and to include everything of phenomena. The sounds we hear are meant to be restricted to the third dimension, to be transcended by the fourth and higher dimensions. The transcendental Sound clears out all impediments that block the path of the Sound.

The idea of immanence cannot be secured unless we break down the molecules. Unless we break them we cannot go to the other side, transcend time and space. That Sound will give a clear signal, a free path, by which we can make some progress towards the Absolute. That Sound should be received through instruction. We should undo what we have received hitherto. There will be no loss. The distinctive feature of that Sound is that it should incorporate all reciprocal objects along with the Sound. That Sound should not be neglected because of its distinctive quality as coming from the Transcendent and so includes all and at the same time comes with all potencies to clear out all sorts of un-aesthetic and wrong impressions received from our aptitude to enjoy the world which should not hamper our progress towards the Full and Eternal.

We are only showing our natural aptitude and should not be denied. We should lend our ear to receive the transcendental Sound. We should stop all our senses for the time being and receive the things and not merely their attributions. The transcendental Sounds are given us by the Fountain-Head Who can take the initiative. He is not ' It '. He is to be deemed as Male-Moiety of the things, of the subservient phenomena. The transcendental Sound should not lack any part of the Integer.

The transcendental Sound is equipped with All-potency. As the potency of Sound is restricted we find diverse existences in different things and are not in a position to receive things in full. Partial conceptions also make us forget. We should shake off all other ideas and thoughts for the time being. We expect the Absolute Language flowing into the ear to include all languages. If we behave otherwise, that Sound cannot communicate itself to us.

The transcendental Sound has got innumerable potencies. It has power of delegating power to us to receive all of it. When it comes from an unknown region it should first inject such power to our feeble receiving instrument as would enable us to welcome it. We must not show a challenging or rejecting attitude as we are liable to do towards advice offered gratis.

We should know that the transcendental Sound has the necessary potencies that confer on us such desirable gifts as will enable us to neglect the other senses. Our eyes, nose, etc., will be regulated by that

Sound. This is not hypnotism or mesmerism which gives anthropomorphic ideas. They are altogether beyond the human scope. They should charm and transform the human. They should not depend for any help from the senses or empiricism restricted to their poor rationalistic expedition only. Such help cannot be effective and can only hamper us, when transcendental Sounds flow into our ears from an agent who will inspect whether we desire mundane supplies or not.

The transcendental Sound will carry all the requisites necessary for receiving the Sound. We should patiently wait through the whole of our life. The transcendental Sound may come through human and all other agents, if only we are ardent, if we require his help, if we unconditionally surrender everything acquired by the empiric method, if we dismantle the constructions accrued during the empiric period. If we do not dismantle them there will be no eligibility for receiving the transcendental Sound.

The transcendental Sound will be coming out of the Initiative Faculty of the Unknown. Whatever submits to our senses is Nature's product. When we engage our senses we fail to make progress because we have not dismantled all culture, even all aesthetic culture of this world. If we are desirous of catching the transcendental Sound we should be prepared for the time being to suspend all sensuous activities and wait for the transcendental Sound to include all.

If we ignore the Cause of causes we miss the opportunity to receive the transcendental Sound. As present people are engaging in materialistic activities we wish some sorts of elementary culture to be introduced to make them progress in the line of the full existence. Spiritualists in every part of the world are busy in threshing the subject by deferring wrongly to the mundane reference. True spiritualists speak out all even to persons who are incredulous. This incredulity will be slowly removed by the transcendental Sound. If the speaker utters anything mundane it will not lead to the transcendental Position.

If we are fortunate to receive the Sound that is beyond the human scope we should listen to it. **God-head sends down His messengers in symbolised figures to give us, if we are at all really sanguine, ideas of the Absolute.** It is only then that we would be enabled to make any progress. This fortune is denied to all who have love for transformable

things.

Persons desirous of having the view of the whole at a glance should have their access through the transcendental Sound only and not through the senses. The distinctive feature of that Sound is that it carries all sorts of information and potencies that would give us facilities to welcome the Sound Those who neglect to attend to that sound would be unmindful of the Fountain-Head. They would be engaging in intellectual activities in this material space that cannot accommodate spirit. They would be apt to carry gross things there to enrich that region. But lanterns are not necessary for seeing the Sun.

The lanterns are useful for seeing things in the dark. It will only encumber and obstruct us if we carry the knowledge and acquisition of this world for progress in that region. We may be very simple in our habits, may be very poor in our linguistic equipment, **but when the transcendental Sound reaches our ear that will clear up all dirts of our ear accumulated by previous receiving of the mundane sound.** This will be secured in the company of persons who are eager to restrict their whole activity to the transcendental Process. If we pay some fee to the scoffing atheists, to the professors of empiric wisdom, to the builders of the temporal structures, etc., these partial donations in exchange will not give us the whole thing. We should not think of bartering at all. **The transcendental Sound does not require any earthly media for its communication.**

We must not neglect the transcendental Sound freely transmitted by the agents of the Absolute. We find ourselves interested in many things that are not known to us. The doctors do not know the remedies of many diseases. We require no monetary value in exchange for transmitting our message. We live a simple life and require little help from others in the way of scientific facilities. As we have got our ear we can receive the transcendental Sound and vocalise the same to any intelligent person who may hear us.

This will not be accessible to persons who have very little culture, who are engrossed in sensuous engagements. But we expect the intelligent section to make some preparatory progress towards a region of which we are essentially in need. In these days of materialism we are no doubt

puzzled by these high thoughts. We are trying to do much to enrich the human intellect. But we are startled when we are told to look beyond. This is silly.

We want to rouse up the true mentality of the civilized world for seeking true help towards spiritual progress. The secular help cannot appease our inner hunger. The transcendental Help can. We intelligent people should receive the tranicendental [sic] Sound. We are now vitally concerned in this as every one is engaged in exploring ways and means for getting rid of our present unbearable inadequacies. We should spare a portion of our time to receive those Sounds.

5 Talk to Herr Baron H.E. Von Koeth and Herr E.G. Schulze

[Herr Schulze was a great German scholar and a famous writer, who became a disciple of Srila Bhaktisiddhanta Saraswati, living in India as a mendicant.]

We require the fullness of things. The plenary transcendence is to be approached. The difficult problem to be solved is how we can do so. First of all we find that the mind is meant for dealing with the external finite things of this world. Our senses are gratified by available objects but these objects are found to be inadequate for our purpose. When we are in search of more than is available here, or when we require a continuity of those very things, we are simply denied this full satisfaction. We cannot have our desirable objects in full, so we try to devise some means that continuity may be preserved.

Here we find three different trends, I mean qualities. One quality tends to operate for creative purposes, the next for sustenance and the third for destruction. Thus we have three situations. When there is nothing, something comes up for our sensuous inspection, something which was not in existence before or whose existence we could not trace before, just like an entry on the stage. It exists for some time. And then it takes its exit from the stage. These are the three stages we mark in this world, whereas in the Absolute, these are not the current conditions, though they have got their existence in order to foster the ecstasy of the Absolute.

We have to eliminate all sorts of undesirable impediments. We have to get rid of the alloyed portions, the defective portions, which we have incorporated with us. All sorts of imperfections should be avoided.

In the region of the Absolute we know there are three different energies working, one of which is His ecstatic energy by which bliss is conferred on us, and He is found to be inebriated with the ecstatic explorations. The very Absolute indulges Himself in the ecstatic mood and He is delighted; and when we find that He is delighted, we, being more or less part and parcel of the transaction, get a share as well, we being not the mind but the soul proper. When He is delighted, we necessarily get the advantage of that delightful temper of the Absolute. When He is surcharged with all beatific phases, we are also endowed with a part as per our own eligibility; as per our affinity for serving Him, we enjoy a part. Here where we are passing through a non-absolute region, our enjoyment is nothing but depriving Him of His enjoyment. We should take proper care not to carry our defective ideas there. The passionate desires of this mundane world should not be carried to the Absolute region. The second is the true energy, the energy of diffusing true knowledge; and the third is existence. In the mundane region, we find three things: existence, sustenance and destruction. Destruction is a thing which is quite undesirable here. But in the Absolute region, we find the very dissociation or separation has got a factor in inebriating us. Here when we are deprived of something, we are rather helpless; there we get more opportunities of serving Him in case of separation. The procedure of approaching Him is to realise the condition of separation. Here we do not find Him. The Absolute cannot be had here though we may have ample inclination for having Him. The very formation of our equipments, the mind and the senses, is quite inadequate to have an approach to the transcendence, neither can we expect Him to be confined here as one of the objects of phenomena. We need not think that He comes under our sensuous jurisdiction. If He can come as an object, we should accuse Him of His finiteness. He is not to be dealt with as one of the material objects which can be reciprocated by our senses. He keeps Himself quite out of our vision and out of the touch of our senses. Unless we have devotional aptitude, we cannot invoke Him here. He does not condescend to come to this region and become an object of the activities of our senses. So we should find out a means to approach Him and this is known as Sadhan-Bhakti, i.e., the procedure to be adopted in our case. The Supreme Lord has not given us any

privilege of exposing Himself to our senses. Phenomenal objects are presented to us, for duping us, for deluding us. So we have to be in touch with Him, but He has denied us this privilege. This is the case of separation. When He, the Lover, the Centre of all love, has denied the beloved His presence, our inclinations and activities should double, or treble to have His association. So this sort of separation is an essential point, is indeed the cardinal point, that will help us to have the inclinations of approaching Him.

All our attempts should tend towards association with Him, because the association is denied for the purpose of studying our hearts. He has given us this facility to have an easy track to reach Him. The very condition of separation is a very good thing for His servitor as he can culture his affinity or inclination for the Absolute more than when he is allowed to appear before Him. He has intentionally deprived us of His presence. He was found to be for a loving temper, but the Lover has deserted us, and we are to follow Him. When we are disappointed in not having His presence, we should actually thank our stars that our Lover has gained much by dissociating Himself from us. I mean the **Autocrat has got the right of making Himself quite happy by deserting us, and we are to submit to His pleasure and wish, we are to submit to His whims. We must abide by His decision. That I consider to be service.** That is, I need not satisfy my senses by approaching Him. But when he has managed to shut Himself from my senses, I know He wants that I should acquire more affinity for Him, and He has given me that opportunity. If He came within our perception, we would simply gratify our senses, which would be a detriment to our cause and would prove an obstacle to our service.

An illustration is quoted: One infinitesimal absolute was fanning the Absolute Infinity. The moment he thought that the Lord was delighted by his services, that the Master had accepted his services, he became overpowered and could fan no more. Thus he was found to be negligent in offering his services. The fanner should have known that he ought not to satisfy his senses by stopping his services by considering that the Master had accepted his services. He should not have become inebriated, because it proved rather a bar to his offering further service. Instead of being carried away by our emotional sentiments, we should always be alert in offering our service, and service is best offered by

chanting the Name. The Supreme Lord is keeping Himself at a distance and we are to seek Him assiduously; this is the proper way of chanting the Name. The Name of the Absolute should be chanted continually so that we may be mindful and not diffident to offer our services. **As soon as we show our diffidence to serve Him, and stop chanting His Name, we are necessarily led to lord it over the worldly phenomena, and we get a quite different occupation.** The occupation or the sole function of the soul is nothing but to associate himself with the Supreme Lord. **As soon as we are negligent of our services, we miss the opportunity of associating with Him.** We are His eternal servitors (Bhaktas) and as such we have no other occupation but to serve Him. If we neglect this injunctions, [sic] we will have to become engaged with temporal things; but these engagements will not be continued for a long time. There will be a cessation of such engagements, and we miss what is eternal.

The transcendental Name is quite different from the ordinary sounds. The ordinary sounds carry the impression of things of this world for our purpose. All things of this phenomena are meant to serve us; but we are to serve Him. Service is to be rendered to the Absolute, and we need not hanker after receiving service from non-absolutes. Anything done for the purpose of our own self, is not service. Whatever is offered to the Absolute, is known as service or Bhakti. When the service is done property [sic], when it is not dominated by some regulation, the service is pure. All gnostic transactions or associations with the mundane things are quite opposed to service because they are meant for our purpose and not for the purpose of the Absolute. When we know we are absolute infinitesimals, our vision is fully restricted to the Absolute Infinity and not to any non-absolute thing. Devotion or Bhakti is the policy of approaching Him. Unconditional surrender should be performed at all cost. When we surrender, we will have an opportunity of depending on Him fully, otherwise we will be thinking of other things whether the Absolute is at all prepared to rescue us from this troubrous region or not. The unconditional surrendering will give us the assurance that we will be rescued from the worldly affinity. If we chant the Name continuously, we will be able to get rid of our inclination of accepting worldly things, we will be simply relieved from the invasion of phenomenal finite objects. So chanting should be the process. We need not trouble ourselves in the beginning to enter into the details of the Absolute; the very chanting of

His Name will take us to Him.

This world is a place of trial. We are to educate ourselves in the transcendental Science. We should not fail to do so now that we have got a human frame. We must avail our present opportunity, leaving aside everything else for our next life. This life should be engaged solely in the pursuit of the Absolute and that sort of pursuit will be effected if we adopt the process of devotion. We have very little to do with the worldly people; but we have everything to do with those who are engaged in the service of the Supreme Lord. Association with people who are busy with their measuring temperament, will not be congenial for our purpose. We should not culture our enjoying temperament as most people are inclined to do. If we have at all to meet an undesirable person, we should always make it a point to proselytise him through education about the Transcendental.

The only aim of our life should be to make progress towards the veiled region. People may accuse us that we are talking in a vein of mysticism which cannot be examined by the senses. But we do not talk of mysticism, we talk of certainties. As seekers of positive knowledge, we should try to peep into the veiled region. People are busy in examining things by their seeming aspects. The seeming positions are not to be confused with the actual positions, as a wrapper should not be considered to be the letter. We should penetrate into things. The outer case, the bahiranga maya-shakti, has produced these things to be measured by our senses. This sort of measuring is not at all congenial to our purpose. We should have a peep into the Absolute. We should not take our physical and astral bodies to be our real self. At present we know nothing due to ignorance, and this ignorance, is to be dispelled. We cannot deny the fact that we will have to die and get rid of this fleshy tabernacle. We cannot retain it. So the real owner of the body should be aimed at first. This is swarupajnana. We should not be identified with our bodies. When we are found to be eligible to see Him, we will be attracted by His sublime beautiful face. His beauty should not be enjoyed by us, but our beautiful transcendental frame should be shown to Him for His pleasure. As soon as we show Him our spiritual beauty, He will disclose Himself to us.

December 9, 1931

The Name of the Personality of God-head is Vishnu. The impersonal face is designated Brahman in Sanskrit to denote 'magnanimous', 'large', 'big', etc., representing the macrocosmic view. The Personality which is apart from His creation is Vishnu. Vishnu has three Energies. One of them is meant for manifestation of His eternal Abode, another Potency is for creating all human souls who are emanations from His Tatatha-shakti found between the temporal and eternal worlds. By this potency He creates human souls. The human soul has two different predilections. If he desires to serve God-head he is allowed into the Eternal Region. If he desires to lord it over this world he comes down for enjoying in different capacities the products of the Deluding Potency.

In this world everything is changing and transforming, everything is subject to birth, growth and death. In the present form of existence we cannot expect to be otherwise than being subject to birth, growth and death. The position is always changing. When we do not want to be subject to these we feel the necessity of seeking a way to get back to the original position. This position, which is like the geometrical line, is designated Tatatha-shakti, the fountain-head of all human souls.

Tatatha-shakti is located between the two potencies of Vishnu one of which maintains this transforming world and the other is the source of the manifestation of the eternal world that does not change like this world. These potencies belong to the Personality of God-head Vishnu.

Rudra, God of destruction and Brahma, God of generation are two wings of the Personality of Vishnu. Some people think that the destructive aspect of the Divine Personality should be final, that the goal should be cessation of all activity. They prefer the worship of the destructive face i.e. Rudra or Shiva. But the destructive function is only a specific department of the Divine Activities. Existence is different from destruction. The Eternal function [sic] of cherishing and fostering all sorts of manifestations, is strictly confined to Vishnu Who is the centre of all theism.

In the Gita the Personality of God-head is maintained everywhere. The Gita closes with the proposition that we should embrace the Feet of Vishnu leaving aside all abortive speculations. If a man does not serve

Vishnu he engages himself in some other activities e.g., keeping dogs, horses etc., in order to serve them. All sorts of service are to be rendered to the Absolute. Any proposition to lord it over others means that we desire to be raised to the position of God-head Who alone is to be served by them. All of us are to render service to Him only. When there is any division or argument on this point, when we cease serving Him, we want to make things subservient or serviceable to us. If we want to enjoy, if we want that God-head should not enjoy, we don't feel that any service is necessary for Him. This leads to a serious conflict.

If I require that some one should serve me and that some one requires that I should serve him the service due to the Head is disturbed by such selfish deflection. This produces conflict of loyalties. It becomes detrimental to Harmony. Unless all activities are harmonised every one will be troubled.

We should not be meddling with earthly things that are always shifting and changing. Whenever we get a thing for supplying a want it should be to serve God-head. Otherwise we require service from others and thereby want to enjoy this world. This would debar us from the Absolute.

If we pick up shifting things we shall be dragged to some puzzling region. We would arrive at no decision. It is necessary that all our activities should be directed to the Absolute Knowledge, identical with God-head.

If we agree to serve, we would find what the position of the Absolute should be. In the Old Testament the pronoun 'It' stands for the Absolute, or the Neuter face. The Fountain-Head is deprived of animation by the proposition that all prerogative, everything predominating, should cease in the Absolute.

When we disagree from the above we think He should have some initiative. 'It' should be 'He.' The Gita refers to a 'He-God.' The Moiety of the Thing is thus established. The predominating Aspect is recognised. The predominated Aspect is ignored. The Masculine should have the reciprocal Feminine Aspect. Otherwise one Moiety is ignored. The Two Moieties form the Complete Whole. Matter which has no initiative is eliminated.

The two halves of the Whole viz., the Predominating the predominated Aspects, should be represented. The Distinctive Monism of Shri Ramanuja admits three fundamental entities, viz., spirit, matter and their Lord, -- Chit, a-chit and Iswara.

All animate things are vested with the spiritual form. The inanimate cannot exercise any activity, cannot take the initiative. The Masculine and Feminine both show initiative faculties. Inanimate form should not be traced as the Fountain-Head.

The choice up to this has lain between 'It-God' and 'He-God'. There is also a third alternative viz., a 'She-God'. We have decided that 'He-God' is the subject to be ascertained and not 'It-God'. It-God is equivalent to Agnosticism, Scepticism, Atheism, etc. If any methodic or cosmic principle is to be admitted we should require that 'It-God' cannot produce He-God. Because He-God can take initiative. It-God cannot. The pair, 'He' and 'She' is Union and is the Second Form. Before this animation is wholly or partially eliminated from God.

In the Gita the male Form is represented as the God. The Feminine Form of God-head should supply the full Integral Value by satisfying the requirements of the reciprocal situation in animation. Sita-Rama standard of Theism, in which the Ethical side is fully manifested, may be taken as the favourite instance of the third or "Pair-God" form.

But what appears at first sight to be the special merit of the worship of Sita-Rama, viz., its ethical value safeguarded by one Consort and one Husband, also restricts the Predominating Aspect of the Absolute to that value, on the ground that in this world it would create great dissension if the husband should have many wives. The Feminine share is ignored by this mundane reference.

The fourth stage of Thesim [sic] is supplied by the worship of Krishna as King of Dwaraka. Krishna is One Master served by hundreds and thousands of souls who follow Him. Hundred and thousands of wives serve Krishna by the relation of consort-hood. We have every right to join the service of God-head in that capacity.

Human souls are many, but the Over-Soul is One. Ramanuja says that

plurality of wives should be allowed to serve God-head, while others who hold that Divine service should be restricted to Rishis living in the Dandaka forest, require that we should have Rama as our consort. Sita would refuse us this favour. Theism is restricted by reference to this world. The equilibrium that is sought, is not maintained. We males have got to pass through one sort of ideas and females through another. But our experience is a perverted reflection.

We are many. We must not think that our Lord should be many. Polytheistic thought must be avoided. The Christian Theology offers a Male-God, Who is Father and Creator of everything. But Male-God without the feminine Moiety cannot produce any boy here. That sort of idea of Male-God would not give us fullness of devotion.

Lakshmi-Narayana is better than Male-God. Rama-sita is also better. In Dwarakesha (King of Dwaraka) we find that He is Lord of many subservients. Many servitors are allowed access to Him as their Husband.

In this world there are found five different reciprocal relationships. If the reverential view of worship is allowed we are deprived of confidential services. If we serve Rama only we can do so in two capacities, either as His menial servant or as His subservient friend. We cannot suppose that we are better friends of Rama than Himself. We can also be neutral towards Him. In Son-hood of God, we understand the Birth and Childhood of God-head. We are care-takers of our son. We as parents can serve Him as a Boy. This is the form of Bala-Gopala (Cow-Boy) worship. In the fourth stage of Theism parental love may not be directed to the mundane boy; but the Transcegental [sic] Boy is placed in that position.

The external or internal body is not the soul. The ownership of both is attributed to the soul. These bodies are the outward apparel. We require a loftier foliage, a truer expansion than is possible for them in order to approach God-head. In other words we need not be restricted to the atheistic face. The qualitative (Saguna) and non-qualitative (Nirguna) alike restrict us to a particular form. This should not be.

There are four different restricted groups viz., the ideas of thoughtless

atheists and those corresponding respectively to the qualitative, the non-qualitative and neuter faces of the Absolute by mundane reference.

These are the non-Theistic groups. In the Theistic group there are (1) Male-God, (2) Vague Pair-God (Lakshmi-Narayana), (3) Definite Pair-God viz., Rama-Sita. These also are restricted by reference to the ethical principle, which has proved efficacious here. We should not carry this mundane reference thither to make the realm of the Absolute also miserable. That realm is a permanent region. If we think it is not permanent we would be pessimists and cynics always afraid of troubles from outside.

We should have a Theistic turn of mind. God-head need not be dissociated from the principles of Real Existence, Knowledge and Bliss (Sat, Chit, Ananda). We are never God. Pantheists think that after liberation we are God and identical with that Thing, that God should have no reference to observer, observation and observed as this is our bitter experience here. As these troublous positions are found to be against our peace here, we are deluded to accept the position of atheists to merge the distinctions in a union where there is no specification.

In the actual liberated condition we need not think that we should merge in the Absolute and that there should be no differentiation between God-head and our humble selves. Such thinking, which belongs to the conditioned state, is pure hallucination.

God-head should have a position which should not be confused with that of hundreds and thousands of souls here. He should be possessed of qualities that are not to be compared to ours and we should find a permanent position of relationship to Him.

That our present position is for a time and it is to end on merging with the Absolute, is Upanishadic speculation. In it mind is confused as soul. Our soul is now lying in a dormant condition. The soul delegates power to mind to meddle with the affairs of this world. Mind and soul have different location and different attributes. Matter and soul are supposed to be one by Pantheists.

Theism proper is found in the Gita. The Ramayana gives us the worship of Rama-sita. The Pancharatra offers the worship of the Eternal Pair-

God. In Rama-Sita our ethical merits are met. The Predominating aspect in man needs to be restricted but not the Predominating Aspect of God-head.

The empiricists often show dread of changing things. They shift their positions when they meet with contrary arguments. They also learn from their professors, in the same way. This will not lead to the Absolute.

We should find the Position of God-head in the Absolute and non-Absolute. In the Eleventh Chapter of the Gita, Arjuna is shown a figure of God-head. The sun and moon are His eyes. All smaller gods, the whole universe and all others attributions which are not shown to Arjuna by his chariot-Driver, are displayed to the view of Arjuna. These are delegated to Baladeva, the Second Facsimile of God-head in Whom all sorts of powers are to be found.

The first Face is free from all mundane reference. Such reference would minimize Him. Those who are truly subservient will approach the True Face of God-head. Dazzled persons approach the second Divine Personality as Baladeva. They cannot touch Krishna and his consort Radha in the region where there are innumerable pairs.

All-Potency is delegated with the Second Facsimile, the creator of the different aspects of Theism traced by us. But He is not the Supreme Authority. Krishna is Supreme. But He has delegated all powers.

The position of God-head is All-round. We have only two eyes. We see only half the horizon. Looking up at the sky we see the zodiac but not the other half viz., that containing the meridinal stars. We cannot see this other half unless there is rotation. When a globular sphere is considered we can see only a quarter of the globe as in this mundane world. So far as the sphere is considered only one-fourth is shown to us, but we can calculate from the sight of the quarter. There are the first, second, third and fourth quadrants.

In the Pancharatra God-head is visible here by mundane activity in the first quadrant only; Vasudeva, Sankarsana, Pradyumna and Aniruddha forming the All-Round Circle. Shankaracharya repudiated the four Gods. The Hindu Astronomy has twenty-four divisions of the arc. There are

twenty-four Vaikunthas in each quadrant. The Jainas have taught that the Jinas are twenty-four. The Vaishnavas do not subscribe to that view, as they are uncompromising Theists.

Q: -- How to get such super-mundane realisation?

A: -- Knowledge of first dimensions is acquired first. All mental speculation should cease. All forms of service for God-head mean that our mind should first of all be controlled. The mind is busy picking up ideas and thoughts from this world. If these are carried there it would be anthropomorphic. There should be no such attribution to God-head.

We have to engage in hundred percent service. We should know that the apocalyptic ideas cannot be tolerated, and should be ruled out of consideration. We should be always hearing the Absolute through the transcendental Sound. The sound of our atmosphere describes Nature's products. It informs us about America or any corner of the globe. The aptitude should be dismissed in the case of transcendental Sound which is not from this region of three dimensions.

Sound from the Absolute Realm (Vaikuntha) has a peculiar reference. It requires no corroboration by the other senses. In the case of mundane sound nasal activity is required to test its correctness, the tongue and other senses must also help in the process. There are always the four corroborative senses that are engaged in testing the validity of the mundane sound. But they are quite unserviceable in the case of the transcendental Sound.

The transcendental Sound has got a popular distinctive reference of its own. It refers to Non-divisible Absolute Knowledge (Advaya-Jnana). No challenge is to be offered to that Sound. If these examinations fail to follow that Sound He would still act on our system and we should still listen to Him and ask questions to satisfy us as to whether anything can be traced of that Sound.

The transcendental Sound comes here to designate God-head. The transcendental Sound is the Name of God-head. The mundane sound designates something else than itself. The transcendental Sound should be heard and no challenging question should be placed to contradict it.

The Absolute should be only approached and should not be opposed by any empiric acquisition. It will be killing time if we do otherwise.

We should be always attending, and trying to know by interrogatories. We do not pay sufficient attention so long as we think that He should be challenged from other positions. But the Absolute does not propose to be challenged by any sensuous experience. The transcendental Sound comes through one who does not desire to meddle with anything of this world as the Chemists, Physicists, and others do, who do not remember older ideas in the course of enjoying the troubrous process of approaching the mundane sound.

The transcendental Sound would destroy all acquisitions. To take the help of those acquisitions would be like taking help of the lantern for the purpose of looking for the Sun. We should not take such help. This sort of education has no propriety, no efficacy there. The transcendental Sound should come through the uncontaminated pipe of the true devotee. One who thinks that he should have anything to do with this world cannot be the bearer of the message of the Absolute.

All things are found to evaporate even before they are acquired. This is the case when there is a paralytic seizure. There are two quite different things, the external body and the subtle body which are impeding our progress. If we are relieved of this, if we ignore this, if we do not lead our lives like ordinary people of this world, we would get rid of the construction of our incorporated bodies.

The soul is quite different from the physical body and the internal mind. The working of the brain or sense-percepts would lead to atheism. This is the plight of men who are busy with the acquisitions of the senses. The soul is wrapped up by the subtle body and confined to the mundane representations. These exoteric impressions of the soul are not true Theism.

The soul is free from the subtle body just as we are free when we cast off our old apparel. These bodies are brought from outside. The Ego is different, it is their proprietor and need not be wrapped up nor incorporated by these tempting thoughts of this world by material considerations. We should be always dismissing mental speculation

when receiving the transcendental Sound. This sort of knowing, willing, feeling need not be incorporated. [sic] We should sever our connection; otherwise it would lead us to subscribe to metempsychosis and we would think that as we have more lives in store 'we could make up in our later lives for our present sins and so in this life let us be sinning'. By one-life theory people would be more careful.

A man should be thoroughly ethical. He must not be encroaching upon the right of others. But mental demeanour is made up of things that would lead to those troubles. The mentalist is, therefore, not at all moral. This poor idea of morality is found among many of us here, even though they may have a sufficient long existence.

7 Interview with Professor Johans

Head of the Department of Philosophy St. Xaviers College

Q: Please tell me in brief the doctrine of Shri Chaitanya Mahaprabhu.

A: There is an old Shloka which says "Bhagavan Krishna's (Son of the Chieftain Nanda of Braja) own place Vrindavana is the object of worship according to the example of the cowherd-wives of Braja which is glorified in the Srimad Bhagavatam, the stainless Puranam, and Love of God is the highest thing for attainment." This is the doctrine of Shri Chaitanya Mahaprabhu, for which we have the greatest regard and not for anything else.

The fullest development of the idea about Godship is in Shri Krishna. He reveals Himself to His devotees of different competences in three Forms. All these three are perfect conceptions, not like the partial one of Paramatma and the incomplete one of Brahman. These three perfect conceptions are full, fuller and fullest. These three are revealed in Dwaraka, Mathura and Vrindavana. At Dwaraka Krishna's manifestation is full, at Mathura it is fuller and in Braja (including Vrindavana) it is the fullest.

We are living in the Bhuloka, one out of the fourteen worlds comprising the seven lower worlds and seven higher ones. Of the latter, this world (Bhuloka) is the first. The Bhu (earth) Bhuvah (between heaven and

earth) and Svah (heaven) are the regions of enjoyment for householders performing virtuous deeds with desire; the remaining higher regions, viz., Mahah, Janah, Tapah and Satya are attainable by non-householders. Of these four, the first is meant for those who live and study in the preceptor's house and intend to become house-holders after paying the preceptor a ceremonial present; the second is for the celibates who live with the preceptor for good and ever observe the rules of religious austerities; the third is for the hermits, who after retirement from worldly life live in the forest or in seclusion for meditation; and the fourth for the sanyasis (roaming mendicants). But the devotees of God, who have not the inordinate desire for worldly enjoyments or for merger in Brahman, attain to Shri Vaikuntha which is inaccessible to others. Even beyond that Vaikuntha, there is Dwaraka; higher than that is Mathura and above that too is Goloka-Vrindavana. These regions are manifested by the potency of existences lying in God's Esoteric Personality. The places that are there in the transcendental Region are revealed in the mundane region. What is non-existent in that region cannot be found in this one. The manifestation of the non-apparent sports of Vrindavana is Goloka. Just as the lotus remains in a lake without connection with water, so does Goloka stay in the world without any touch of the earth. Those whose mind is not prone to offer service (to God) cannot feel the transcendentality of the region descended on the mundane plane.

Ayodhya, Dwaraka, Shri-Purushottam Kshetra of Shri Jagannath etc., are different provinces of Shri Vaikuntha. The bliss available in Ayodhya is better than that in Vaikuntha; the bliss in Dwaraka is superior to that in Ayodhya; and the bliss of the denizens of Goloka is the climax of all bliss. The difference in the degree of a particular Rasa or sentimental mellow ness is the cause of the difference in the degree of the bliss. Even the afflictions and distresses that may be there in Goloka dance on the crest of all forms of blisses and happinesses; these are rather nourishers of the highest form of bliss. Shri Chaitanya Deva has demonstrated the superiority of researching the services of the Lord of Vrindavana or of Gokula. Shri Krishna is God Himself from Whom have emanated all the Incarnations of Vishnu. That Krishna manifests Himself as the Lord of Dwaraka, or of Gokula. Shri Chaitanya Deva has said about Lord Krishna of Gokula: "In Krishna are present all the five principal Rasas (forms of sentimental mellow ness). He is Himself the Ocean of Rasas."

Q: What is it you call by the name Vaikuntha?

A: It is where there is no kuntha or the characteristic feature of measuring everything. This Vaikuntha has two petals or apartments. In the one God exists as Bhagavan with the highest Majesty. In the second apartment above the first one He is ever present with His Personality of perfect sweetness, He being the Ocean of all the sentimental succulence that gives the utmost sensation of transcendental pleasure; here He covers up that climax of Majesty with the predominance of His graceful sweetness by dint of inevitable Potency. Vaikuntha is no kind of limited region like the Swarga, of the Hindus, Bahest of the Persians, Heaven of the Christians, nor is the place, a habitation of the deities who are subject to the measuring limitations. The conception of Vaikuntha among the Vaisnavas is not like that of persons who think that as the result of virtuous acts they will go to the region of heaven and again come in contract with wives, sons and relatives connected with their bodies to remain absorbed in enjoyments as in the world. In Vaikuntha, Krishna is the only Master and all are eternally engaged in serving Him. According to the Vaishnavas, Swarga, Bahest, etc., are as false as day-dreams. We are all servants of God and God is the only recipient of our service. We are believers in Achintya-Bhedabhedavada i.e., the doctrine of the inscrutable simultaneity of distinction and non-distinction among God and His creation, animate and inanimate. We have no desire for obstructing the eternal essential virtue of chit (animation) in order to annihilate it with a suicidal policy by merging into Brahman, or, on the other hand, for being absorbed in material enjoyments in this world or in heaven etc., along with relations. We are associated counterparts of God. The modern thinkers are apathetic towards listening to Vaidic [sic] commands which have come down to us through the true line of Gurus, but they attach more value to the process of empiricism. And they are properly rewarded with punishment through that process itself. But we accept Avatara-vada, or process of Deduction. God and His devotees graciously come down to this world and give us the message of Vaikuntha. The Vaishnavas are not elevationists, following the karma-kanda, nor followers of jnana-kanda or salvationists. They are not achid-vadins, nor believers only in achit (i.e., achit-matra-vadins) nor again chinmatravadins; but they are chid-vilasa-vadins.

Q: What are these four Vadams?

A: Achid-vada is materialism of the following nature as when one says, "I

shall be Indra, the King of heaven" or "I shall enjoy worldly pleasures" in the vein of Charvaka, the Indian Epicurus, whose philosophy was that pleasure was the highest good or again "I shall borrow and drink and not think of discharging the debt; I shall have convenient arrangements for leading a comfortable life in this world; and to be a greater enjoyer, I shall acquire and preserve health; I shall make a proper use of the canine teeth by eating fish and meat and vigorously manage the function of youth" and so on. 'Achin-matra-vada is the name of the attempt to annihilate the sentient existence, on the ground that Achid-vada is only temporal and the sentient existence is the unavoidable root of all troubles and miseries. According to them the extinction of the sentient existence is the most laudable and valuable thing, inasmuch as existence is the root of all evils. Sakyasimha, Kapila, etc., were the propounders of this doctrine. Chinmatra-vada is the name of the attempt to merge in Brahman and thus destroy the anuchit property of jivas. Shankaracharya and, before him, Dattatreya, were the propounders of this doctrine. The different anuchetanamsas (jivas) of the Entire Chit (God) remaining ever attracted by the Vibhu-Chetana (God) show love towards Him: this is known as chit-vilasa-vaichitrya. Here the atma (soul) is ever entirely engaged in the sportive activities with the God. In it there are no sins and no spiritual offences more heinous than sins, like the covered state of the soul as in Achid-vada, the attempt to annihilate atma and Paramatma as in Achinmatra-vada, or spiritual suicide as in Chinmatra-vada. There are here the full unfolding, the full beauty and the full coalescence of Paramatma and atma.

Q: You have just expounded very high philosophical truths which I shall take a long time to digest.

A: Only time will not do. These truths should be listened to again and again verbally from the mouths of true Acharyas. Some time ago Mr. Chapman (of the Imperial Library) listened for two or three hours to the philosophy of Shri Chaitanya Deva and at the end he admitted that even for a scholar like him, the philosophy was extremely difficult to enter into. So it cannot be understood without repeated hearings and with devout submission.

Chapter – 9 L'ENVOI

May we never forget that all entities of this world are essentially proteges of the Lotus-feet of Shri Guru for helping the expansion of His service.

* * *

We should call at the door of each and every seeker of the Truth,

T bearing on our heads the baggage of the Real Truth to be offered to them. It is no business of ours to be elated or discouraged by the praise or neglect of any person.

* * *

We should practise the function of the Peripatetic preacher of carrying aloft the victorious banner of the commands of Gurasundar by constant submission to Shri Guru and Vaishnavas, fixing our eye on the pole-star of the heard transcendental Voice.

* * *

We are neither enjoyers nor abnegators of mundane entities. We recognise as our highest objective the desire for carrying with veneration the shoes of the transcendental order of the Paramahamsas.

"I go forth singing the story of Shri Hari to the melodious accompaniment of my God-given Veena which is capable to evoking the various musical sounds that rest in Brahman."

(Thus Sang Narada)

Indeed blessed is this divine sage (Narada) who, while chanting the Glory

of Vishnu (the Holder of the Sharanga) to the accompaniment of his stringed instrument (Veena), not only feels himself (thus) inebriated (with joy) but also exhilarates an afflicted world.

To that expositor of the knowledge of Brahman who enlightens my devotees without stint, I graciously present Myself of My own accord. He who perfectly profound this profoundly sacred and cleansing knowledge to others will, by virtue of his power to reveal Me to them day after day, himself get purified in spirit

(Shrimad Bhagavatam, L VI. 33 & 39; XL 2926-27)

L'ENVOI

During the 1930s, Srila Bhaktisiddhanta Saraswati Goswami Prabhupada sent the first ambassadors of Gaudiya Vaisnavism to preach in the Western World. These brave men were sent to England and Germany. Before they departed, Srila Bhaktisiddhanta gave a rousing speech to help these men remember the position of a preacher in this mundane world.

Srila Bhaktisiddhanta Saraswati Goswami Prabhupada:

The happy day has come when we are destined to spread the message of our Great Master to distant corners of the earth. The spiritual service to which we are dedicated has now passed the bud-stage and blown fully into a flower whose aroma we have to carry across the seas with that willingness which characterized Shri Hanuman when he leapt over the wide ocean with the message of Shri Rama. This extension of Shri Chaitanya Mahaprabhu's spiritual gift to foreign countries is our humble offering at His Feet.

The back-bone of our Maths, Mahamahopadeshaka Acharyatrika Shrimad Kunjabehari Vidyabhusana, Bhaktisastri (Srimad Bhakti Vilas Tiryha Maharaja) and those numerous servitors of the Maths, who are

the propagators and helpers of his cementing methods with a single-hearted devotion to the cause, are the body, secondary limbs, weapons and associates of Shri Gaurasundar, being the bed-rock basis of the propaganda to all parts of the world. The Words of instruction of Shri Gaurasundar are verily His beautiful body; the preachers of His Word through the ages are His secondary limbs; the teaching of Shri Gaurasundar is His potent weapon; and the Grace of Shri Hari Himself established in the Word of Shri Chaitanya, is His eternal associate. Therefore, for the purpose of truly presenting Shri Gaurasundar, the Lord of the Gaudiya, to the aliens, I am addressing these few words of mine to the preachers who are about to proceed to countries beyond India.

We find the following great precepts (Mahavakya) in the body of the Teaching that has been vouchsafed to us by the Supreme Master of all Masters: 'To chant constantly the discourse of Hari by being (1) extremely more humble than the blade of grass, (2) by being as forbearing as the tree, (3) by seeking no honor for oneself and (4) by offering due honor to all entities, is the highest natural function of the unalloyed individual souls (jivas). The lotus-feet of my Shri Guru-deva attracted me to his service by his manifestation as the living embodiment of these four great precepts, My friends will be in a position to attract all souls of the world to the foot-stool or the Real Truth by purchasing the same unfailing method.

The crest-jewel of the order of the Sanyasis of the triple-staff, Shrila Prabodhananda Saraswati Goswamipad, has taught the same process to those who assume the triple-staff of renunciation, in the following words: "I say this by holding the straw between my teeth, by falling at your feet and uttering hundreds of the humblest entreaties: All ye good souls, by throwing off everything to a distance, practice love to the Feet of Shri Chaitanya Who is so surpassingly Beautiful." Following in the footsteps of all the former devotees I am making a submission to them to pursue the identical method of propaganda.

Shri Krishna Chaitanya Deva is the Supreme Teacher of all teachers of this world and the ideal possessor of intelligence that is the highest of all. It should be our only duty to constantly chant those words regarding the cleansing of the mirror of the heart of which He speaks in His Eight Precepts (Shikshastakam). We are only the bearers of the Transcendental Word. We shall never in any way hesitate to offer every

honor and facility, for which they are eligible, to all persons of this world. We must pray to all for the boon of aptitude for the service of Krishna. We shall come across many persons in this world, possessing an endless variety of characters, disposed or hostile to the service of Krishna. But we should not slacken in our loving service of the Lord of our hearts and should offer due honor to all persons.

We will have opportunities, as we approach different persons in all parts of the world with the vendor's bag of the discourse of Hari, to see a good many sights, to hear much and to seek to derive much benefit from our experience. **May we never forget that all entities of this world are essentially protégés of the Lotus-feet of Shri Guru for helping the expansion of His service.** May we always remember that the excellences only if they are prepared to wait with the utmost eagerness on the particle of dust of the lotus-feet of my Shri Guru and that otherwise they are merely the mirage devised by the deluding potency for our ruin. I wish to remind those friends of mine who are proceeding to the west for preaching the words of Shri Chaitanya, the two precept of my Master Shri Rupa:

- (1) 'The constant endeavor for cultivating relationship with Krishna of person who, being free from all mundane affinity, enjoys the entities of this world, having due regard to the propriety of each case, in pursuance of his purpose, is called the proper kind of renunciation.'
- (2) 'The abnegation, by persons desirous of liberation, of entities that have an affinity with Hari, in considering their mundane nature, is termed renunciation possessing little real value.'

It is my request to my friends by giving due honor to all persons to follow in their preaching the ideal of Shri Sanatana Goswami Prabhu in his exposition of the aphorism of the Vedanta viz., 'Cessation of mundane birth from (the transcendental) sound, cessation of further birth from sound,' under the section of result to be achieved, to be found in such Shlokas as All glory to the Bliss of the Name of Murari.....',

Summit Of Proficiency

Those nations to whom you are going for the propagation of the chant of

Hari are mounted on the summit of proficiency in all affairs of this world. They are practiced in the exercise of their rational judgment, are endowed with the quality of good manners and are superior and glorious in many respects. Therefore, we should maintain our hope unshaken that they will prove to be worthiest recipients of the heard transcendental Voice if we unlock to them the gates of the natural exhibition of abiding argument and enduring judgment. If we unpack our baggage of the genuine discourse of Hari by relying on the qualities of forbearance it will certainly receive the garland of welcome from the hearts of nations gifted with keen intelligence.

None Of Our Business

We have not been actuated by any attempt of rivalry or hostility to undertaking this propaganda. This should always be borne in mind. **We should call at the door of each and every seeker of the Truth, bearing on our heads the baggage of the Real Truth to be offered to them. It is no business of ours to be elated or discouraged by the praise or neglect of any person.** We must be constantly alive to the duty of enhancing the pleasure of our Master by serving Him with perfect sincerity.

We must not look at the world by being weighed down with the mentality that is oppressed with the sense of deficiency or otherwise, by the poverty or otherwise, of the display of worldly erudition, rank, etc. by any particular person. This is the state of forgetfulness of our real selves. All persons of this world are really superior to us in every way as far as this world is concerned. All those matters are not any commodities that are fit to be coveted by us. We are merely beggars with the triple staff of renunciation devoted to the chanting of the Words of Shri Chaitanya. We have no more nor any higher desirable object than the Pleasure of serving Shri Hari-Guru-Vaishnavas.

Living Mridangas

We are not the operators of the instrument, but only the instruments. We must always bear this in mind. **The triple staff Bhikshus are the living mridangas of Shri Chaitanya.** We must constantly give forth our music at the lotus-feet of Shri Guru. **We should practice the function of the**

peripatetic preacher (pari-vrajaka), of carrying aloft the victorious banner of the Commands of Divine Shri Gaurasundar by constant submission to Shri Guru and the Vaishnavas, fixing our eye on the pole-star of the heard transcendental Voice. We must always bear in mind that we have been initiated in the vow of the peripatetic preacher for the sole purpose of promulgating the Heart's Desire of Shri Guru and Gauranga. **If we are constantly inspired with the duty of discoursing about the Truth under the guidance of Shri Guru, no hankering after traveling, nor any veiled form of desire other than chanting of Hari-Nama, will ever strike any terror into our hearts.**

Who We Are

The vowed service of the Name, the Transcendental Abode and the Desire of Shri Gaurasundar, is our only eternal function. We are Bhikshus of the triple-staff. The ingathering of the smallest alms, even such as are gathered by the bees, is our only means for serving the manifestation of the Manifestive Divine Form of Shri Chaitanya Math all over the world. **We are neither enjoyers nor abnegators of mundane entities. We recognize as our highest objective the desire for carrying the veneration the shoes of the order of the Paramahansas.**

It will be our only duty, to proclaim to all the people that complete reliance on the Transcendental Absolute Truth is by far the highest form of freedom and one that is infinitely superior to the partial independent mastery over the distorted reflected entity in the shape of this mundane world. By holding the straw between our teeth in supplication we shall carry aloft the banner of that real freedom to all persons. We should be constantly engaged in chanting the exhilarating Name of Shri Hari by adopting as our fundamental enlightening principle that the highest path is the path of submission, endorsed by Shri Rupa with the further exhortation to cherish the unwavering faith that He will always protect us.

Chapter -- 10 IMMAMENT AND TRANSCENDENT

1

"May Thy overflooding non-evil-producing Mercy, Thou Ocean of Mercy Sri Chaitanya, be aroused towards me, by dint of its qualities that easily blow off all the dust-particles of sorrow, which are completely transparent, in which is manifest the all-encompassing supreme bliss, on whose appearance all wranglings over the Scriptures are concluded, which promote the madness of the heart by showering the tasty quality of mellowness, whose function of promoting the perennial flow of devotion ever ensures the balance of temperament and which mark the limit of the most exquisite deliciousness."

We are unable to understand what is beneficial or harmful by our own unaided judgement. This is so because we have a very distorted impression of the knowledge of our duty by the Reality, due to the want of all knowledge of the Entity Himself and because of our uncertainty as regards what we really desire. These imperfections make it quite helpless in choosing the right course of our activities. At such a crisis we have no other duty but to follow the adviser who sets by his own ideal conduct the example to be followed, for getting rid of all our wants and dangers.

What relish can there be in this decaying body, made up of the five decomposable elements and full of putrescence and impurity? Shall we not mind for a moment that this perishable and ever-changing body is liable to wrath, ambition, illusion, fear, grief, envy, hatred; separation from those we hold most dear, and association with those we hate? What relish can there be for material enjoyments when we are exposed to hunger, thirst, disease, decrepitude, emaciation, growth, decline, and death? The universe is tending to decay,—grass, trees, animals spring up and die. Mighty men are gone leaving their joys and glories. Beings still greater than these have passed away; vast oceans have dried—mountains have been thrown down, the pole star displaced, the cords that bind the planets rent asunder; the whole earth deluged with flood—in such a world what relish can there be for fleeting enjoyments? Living in such a world are we not like frogs jumping in a dried-up well?

To get rid of the deception of this false and treacherous seeming friend, we should be sincerely suppliant before the Supreme Lord and water our couch with tears; He will receive our prayers, have mercy on us and out of His naturally loving-kindness, appear before us as the preceptor, with all the proficiency in the scriptures and fully free from the hankerings of the senses, to rid us from the clutch of the wicked mind,¹ which has flame all around and death within, to cut asunder all its knots and hitches and to dispel all our darkness of the heart as an elephant runs away from the darkest recesses of the jungle at the approach of the lion and the veil of darkness is withdrawn from the surface of the earth at the advent of Aurora. Then the mind will brood over its guilty woes like a scorpion girt by dire.

This world is full of good and evil. In our quest of the desideratum we, therefore, seek to find the best, to discard the worst, to follow the really desirable course, to eschew the undesirable path, to pray for our well-being, to give up what is harmful, etc. The evidence of the existence of such mentality is observable at times even in lower animals who are possessed of judgment of a crude type. As beggars for gifts from their giver we pray for the good, the best, the higher state, or well-being. We cannot regard as miserly or wanting in unstinted liberality and magnanimity the giver of mercy that does not produce our eternal harm. Realizing him to be endowed with the nature of the veritable 'Ocean of Mercy' we abstain from praying to him for any gift that is productive of undesirable consequences. We know that by our success in obtaining the gift of our prayer from any pseudo-preceptor we are inevitably liable to be overtaken by dangers due to the ignorance of the giver of such gift. It is this conviction that leads us to pray for the primary gift of the cognizant Autocratic Entity, the Form of the Truth, instead of His secondary alms overlaid with delusion.

At present our position is enriched by the process of obtaining supplies of three kinds of alms. We stand in need of enrichment of our mental faculty, for supplying our want of knowledge and experience. But we are also in a position to understand the necessity of procuring bodily and vocal alms.

In our present state of existence the aggregate of the begging endeavors of the five cognitive sense-organs procures the supply of our mental alms. The gross and subtle forms of both bodily and vocal alms require to

be approved by the mental supply. Our supply of mental alms in exercise of the office of such controller takes into its consideration the respective claims of good and pleasant. For this end it becomes the one thing needful to pray for the non-evil-producing Mercy from the 'Ocean of Mercy.' The heart of man, subject to the triple misery is weighed down with sorrow. This sorrow is like the accumulated heap of dust. The Grace of that 'Ocean of Mercy' Whose non-evil-producing kindness dissipates with ease the accumulated refuse-heap of the triple misery, like the wind blowing away the dust-heap, should be the only object of our prayers. After the dust-heap is blown away the sky of the heart becomes perfectly clear. Thereafter the breeze, carrying on its wings the choicest odors, accomplishes the primary purpose of our activities. Although we can but pray for the abrogation of the absence of joy, the self-delight of the soul promotes the state of positive supreme Bliss.

Even when our uncultured stock is augmented by the agency of knowledge born of the senses, mutually antagonistic modes of culture tend to increase our troubles. We are compelled to consider what propositions of our opponents are to be accepted and which are to be rejected. But the very attempt to solve this difficulty adds to our distraction. May the 'Ocean of Mercy' bless us by His dispensation of the non-evil-producing Mercy which promotes loving relationship among the contending principles of the differing modes of teaching of the diverse schools of our teachers.

All so-called knowledge of this world is knowledge born of the fleshy senses. The knowledge that is received at the University or from physical Nature, may promote greater synthesis, analysis and development of the experience of this mundane world. It is not proposed to discard the **knowledge that is imparted by the Universities** (literally the academies of this world). But it is **proposed to ascertain the relation of Godhead with the same**. To discard such knowledge is the barren form of renunciation (*falgu vairagya*). We learn this from the teaching of Sriman Mahaprabhu. 'The discarding of entities that are related to *Hari* by liberationist, under the misapprehension that they are mundane, is called barren abnegation.'

The different branches of mundane knowledge are being applied in an improper way by mankind who have their faces turned away from

Krishna. It is as if ornaments for the ear are being worn on the feet. It is necessary to admit the real utility of every entity. **Extreme attachment to things of this world and extreme aloofness from all worldly concerns are equally removed from the function of the servant of Godhead. The servant of Godhead should cultivate affinities with all entities on Krishna's sole account.**

We are apt to suppose that name and form are bound to embarrass in every case. Such an inference is derived from mundane experience. From where have name and form come to this world? Where is their source? It is because there happen to be really name and form in that transcendental realm that the perverted reflections of those entities are cast in this world. 'From Whom all these entities have their birth, by Whom they live, to Whom they go back and in Whom they enter, seek for That. That is Brahman.'

The *Chit-Jagat* or the transcendental world has got a full manifestive representation; whereas *Mayik Jagat* is a perverted reflection of that transcendental manifestation. We are endowed with senses which get an impression of the phenomenal world, the perfect original ideal of which lie in the *Chit-Jagat*. Every entity in *Chit-Jagat* is intelligent, cogent and harmonious; whereas matters here are not sentient to take any initiative. *Chit-Jagat* is known as Vaikuntha; whereas *Mayik Jagat* as *Brahmanda*. In *Chit-Jagat* there is only One Supreme Authority and the others are His true dependent or subservient; whereas in *Mayik Jagat* we find millions of masters or enjoyers with millions of enjoyed subservients. ***Chit* is eternal and indestructible, whereas matters or products of Maya are of transformable and limited nature which proves their inadequacies and deformities.** In *Chit Jagat* there is no ignorance whatsoever of free souls whereas in *Mayik Jagat*, *mayik* impressions of fallen fettered souls are always obscured with intervening materials.

The reflected part of *Chit-Jagat* i. e., this universe, is minimized according to the level where it is reflected. Original and perversion are opposed to each other. Water is the reflected plane and the original is perverted when it shows similarity ignoring the original position. Maya has a distinctive reference from *Satchidananda*. Maya has two different phases viz. (1) her efficient phase properly known as *Maya*. (2) her materialistic phase known as *Pradhana*. *Mayadheesha* (God) has no perversion and

He has no reflection like *mayaadheenas* (*jiva*). The unperverted perfect reflection is His *Prakasha-Bheda* (different Aspect) ; whereas the perverted reflections have got similar activities with the differentiations of perversion.

Krishna has got innumerable *Shaktis* of which *Tatastha* claims the Intermediate position between *Chit* and *Achit Shaktis*. The pure soul is not created within time, but is ever-existing, unadulterated knowledge and is endowed with eternal bliss. Creation is restricted on the plane of *Guna Maya*. The *Gunas* or qualities disclose the obscured specification of the Eternity and this creation, sustenance and destruction within Time and Space.

Tatastha has both the power of associating with temporal as well as eternal planes. Souls who have got their stations at *Tatastha* have got free will. Each of the individual souls by exercising his free will can abuse or properly use his independence. He has got two different fields in two different directions. He may choose one of these for his stage. When he is in an enjoying mood and considers 'himself identical with the predominating Object or the Absolute he is said to be fallen and when he shows an aptitude for serving the Transcendental Predominating Object, he is freed from the clutches of limitation and is eternally associated in serving the Predominating Object. The souls in the *Tatastha* position are not one, but many in number. They are not to associate themselves with unalloyed *Chit-Shakti* or unalloyed *Achit* or *Maya Shakti*. In *Tatastha* position, souls do not show any activity but they are found to be in an indolent state.

There is no element of hostile contentiousness in the Unitary Knowledge. It gives us constant attachment to Godhead and brings about the manifestation of the Real Truth. By this means it does not merely ensure the peace of our troubled heart but floods it with the supreme bliss. We are apt to adopt as wholesome and perfect certain principles in lieu of real existence, cognition and bliss, due to the prevalence of the element of mutual hostile rivalry among the triple qualities of *raja* (mundane active principle), *sattva* (mundane manifestive principle) and *tama* (mundane nihilistic principle). The principles thus adopted give rise to the desire for what is not proper in the act of combating the operation of the other principles born of the senses. This results in the state of greater

restlessness of the heart by our activities being given different directions by our unbridled wishes. Sometimes inertia, making its appearance as the opposing principle of sensuous activity, offers itself under the deceptive garb of the peace that is sought.

It is impatience that is detected in such temporary oscillating mood. It is the unbridled passion of the ineligible for the usurpation of a superior status. The line of thought that seeks to consolidate one's foot-hold in such position or to utilize it in any other way, degenerates into the endeavor for effecting the merging into one of the specifications of knowledge, knowable and knower. It is under the lead of such impression that we welcome the line of undifferential thought in order by its means to get rid of the pressure of the sensuous urge, for good. As soon as we are liable to welcome failure in the shape of the proposal to eliminate all specification as between the subjective nature of the entity and its relation of affinity to or alienation from other entities, being tempted by the ambition of the attainment of an imaginary superior status, the judgment that seeks to serve the real Truth is engulfed in the strong current of the aptitude for the worship of one's own false ego. At times the irrepressible, violent, sensuous desire builds magnificent edifices in the mental realms of fancy and runs at headlong speed after the will-o-wisps. Some times infatuated by the tempting odors of the 'sky-flowers' in the shape of *Hathayoga* and *Raja-yoga*, etc., that pertain to the adulterated condition, we learn to neglect devotion to Godhead which 'is the eternal aptitude of the soul.'

In order to be enabled to get rid of these three kinds of misjudgment it is necessary to walk in the path of the perfect good by seeking a real footing in the eternal aptitude of the soul. The very moment that our intelligence is rendered inert by considerations of desirability we place ourselves more or less in the hands of our false self by getting dissociated from the eternal aptitudes of the soul, i. e. from the real knowledge of the self, as the result of improperly mixing up the eternal aptitude of the soul with non-eternal considerations. It is true that we necessarily discard the fruits of our labors when we happen to be relieved of the aptitude of enjoyment of the fruits of our activities. But the same abnegation of the fruits of our works in its turn hurls us once more to the bottom from the high summit. Left without support we welcome self-conceit by cherishing the desire for mastery. This deprives us of the

Mercy of the Real Truth and causes the mentality that fancies the mundane entities of this perishable world as our saviors.

When we discover that these entities are powerless to fulfil our eternal desires we are at once attracted by the chance of adopting some other courses. As soon as the different eclipsing factors, *viz.* thirst for evil, good works and empiric knowledge and permutations and combinations of these, breed in us despair by the operation of the faculty that distinguishes between the eternal and the temporal, we make the attempt in right earnest for obtaining the help of the supporting entity (*Ashraya*). As soon as our desire for the attainment of the desideratum is able to find the satisfactory solution of our innate sense of rational and non-rational eternal and non-eternal, bliss and non-bliss, it reaches the unitary position by joining hands with the desire for well-being. This is the state of unadulterated devotion (*bhakti*), or serving aptitude. When this aptitude of the soul, free from all evil desire and uneclipsed by empiric knowledge, utilitarian work, etc. engages itself in the submissive service of the Substantive Entity Who is the Prime Attractor, replete with the eternal full-knowledge and continuous bliss, the triple mundane quality of this world, characterized by the relationship of mutual repulsion, is rendered incapable of lording it over us. It is only then that the eternal serving aptitude of our souls, or our worship, is properly offered so as to be fit for the acceptance of the Worshipped. We are then in a position to be disinterested spectators of the performances of differing mentalities. We no longer feel attracted towards the worship of Brahma, the tutelary deity of the realm 'of mundane initiative, by those who are employed in the utilitarian activities of this work-a-day world for earning the profits of their labors. Neither do we experience any identity of interest with the worship of *Rudradeva*, the object of adoration of these desirous of relief from the sensuous urge, calculated to bring about the cessation of the state of misery by inertia generated by the eternal indifferent materialistic mood that manifest itself after the demolition of the twin gross and subtle material constructions by the abolition of all passing desires effected by such worship. The careful consideration of the extent of success in the attainment of the desideratum by those modes of worship, which now becomes possible, makes us change the course of our expedition from these directions and also dissipates the conditional aptitude on which 'they rely for their continuance, which makes its appearance along with the proposal of uprooting the triple eternal function embodying the

principles of existence, cognition and bliss, based upon the groundless assumption that an entity devoid of power is the substantive Reality.

2

We are agents who require help from outside to sustain our existence. The help that is coming to us at present is inadequate. Inadequacy is the normal condition of the present atmosphere. By examination by our rationalistic principle we require more help than our friends offer. We have five senses to pick up the knowledge of the present world. As seekers of the Truth we require that we should be endowed with more knowledge. Our thirst is not quenched by the ordinary knowledge deducible from sense-perception available from the empiric professors. This impulse leads us to inquire as to how we can have more knowledge than can be had here.

We are also found to believe that there is agency who is not furnishing the requisite knowledge because we are proving ineligible for admission to the plane of adequate knowledge. This is the source of the theistic conception regarding necessity for the existence of the Absolute Knowledge as distinct from the knowledge of apparent truths. Hence also the conception of the necessity of the coming of the special agent of the Absolute Knowledge as the supply of the agents of empiric knowledge who alone are ordinarily available here.

We should seek for the fountainhead of all knowledge. If we do not do so we find ourselves poorly supplied. Our capacity for retention of knowledge also leaves us when we choose to be conversant with local temporary, apparent truths. The symbolical deceptive knowledge is presented when we neglect to seek the connecting thread of all knowledge. Time comes when our physical equipment parts from all its seeming possessions.

The theistic conception refers to a Fountain Head where Knowledge is Full, Ever-existing, and which can impart incessant Bliss. We are pleasure-seekers through the senses. The empiric view, does not offer the facility to supply us with incessant Bliss.

There must be a theistic view. We have to scrutinize the position of

absolute Knowledge, Existence and Bliss required by us. We must seek for the place where the absolute Knowledge, Existence and Bliss is to be had.

In mathematics, we get glimpse of the fourth dimension. We are practically restricted to the third dimension by our senses except for a Very hazy idea of direction only. Unless the Fountainhead could be traced we cannot cease from seeking or from being debarred and led astray from Knowledge that supplies an enduring basis for true existence. We are thus compelled by the very direction of all our activities to seek after things which should be called Absolute. Or, to sum up, as we pass our days in the non-Absolute region we should have the impulse to have access to the transcendental region where these dimensions are an inclusion and nothing of an exclusion.

If we are not to have Full-knowledge, unending Life, uninterrupted Bliss, this life would be pessimistic existence. We shall then submit to be born, grow and pass away without tackling the inadequacies of the phenomena. We should trace the Fountain-Head, the Real Cause from Whom all these have emanated, not being content with the Agnosticism that prevails more or less at present. We should seek for more knowledge than we get from our senses. We hope that some clue of the transcendental world should be received by us through a particular process unknown to us with sensuous habits who are busy with phenomena only, concocting many ideas about the future life. Some subscribe to metempsychosis, some to this only life, for completing all preparations for peace at the long end. These varying opinions do not satisfy for the reason that they are secular. The tentative solutions offered by speculative philosophy are tainted by this radical defect. They give particular views that do not satisfy, being based upon mundane condition investigated through the senses.

The Absolute Knowledge, Existence, Bliss can give all that we are in need of. We are not in a position to advance one step beyond these three dimensions.' We are restricted to the partial view. We cannot get the whole impression of a globular sphere at a glance,—some turning for transformation of the angle getting the full view. We get the view of only a quarter of the all-round. We see 180 degrees at a time. If we require to see at our backs we have to turn our head to that direction. Then half the

sphere is exposed.

At a glance we see only a quarter of, the sphere of existence. So we are lacking in simultaneous grasp of the whole idea. We should not, therefore turn Agnostics etc. When. we fail to have the full view fully at one time we should know that our determination of self is but an infinitesimal part of the Fountain Head from Whom many things have emanated. We should on the contrary, trace Him from where deviation is not possible.

Challenging part is to have no lien to deviate from the Fountain Head.

Any deviation is only part and parcel of phenomena, not the whole thing. The immanent and transcendent are ignored. We' engage in one thing with the whole attention, but the exposition of the thing gives a partial idea. If the attributions are eliminated the original thing is sought in which many things are incorporated. Incorporation itself gives very little of the whole integer. The Absolute Truth reserves the right of not being exposed to our senses. Our senses fail to get at the whole thing at a time.

Our brain cannot accommodate fullness, Ever-existence beginning or ending of time. So the position of the Absolute should be traced in the person of the Absolute. The Absolute was in the beginning, is posting every present phenomenon. That will disturb the process of transformation and will destroy the phenomenal position. All knowledge will be distinctive and will destroy and put a stop to these things.

But that thing should be traced out. We should acquire the conception of the thing through the senses at present. Sound gives impressions of objects at a distance, like abstracted ideas from the concrete. Abstract ideas like charity etc., in a subtle form tend to captivate the brain in favor of perception and conception of things through the senses. Sound conveying impressions of phenomena requires corroboration from the four other senses and the mind as well.

We reject sounds whose validity is required to be testified by the other senses. The transcendental sound has got a distinctive character. The sound from the fourth dimension received by the ear has got a special potency to clear out all restricted ideas and to include everything of phenomena. Present sound is meant to be restricted to the third dimension, to be transcended by the fourth and higher dimensions. The

transcendental sound clears out all impediments that block the path of the sound.

The idea of immanence cannot be secured unless we break down the molecules. Unless we break them we cannot go to the other side, transcend time and space. That sound will give a clear signal, a free path, by which we can make some progress towards the Absolute. That sound should be received through instruction. It should not be confounded. We should undo what we have received hitherto, there will be no loss. The distinctive feature of that sound is that it should incorporate all reciprocal objects along with the sound. That should not be neglected for the distinctive reference of coming from there as it will include all and should be coming with all sorts of potencies to clear out all sorts of unaesthetic and wrong impressions received from our aptitude to enjoy the world which should not hamper our progress towards the Full and Eternal.

We are only showing our natural aptitude and should not be denied. We should be lending our ears to receive the transcendental sound. We should stop all our senses for the time being and receive the things and not merely their attributions. The transcendental sounds are given to us by the Fountain-Head Who can take the initiative. He is not 'It'. He is to be targeted as the Male-Moiety of the things of the subservient phenomena. The transcendental sound should not lack any part of the Integer.

The transcendental sound is equipped with All-potency. As the potency of sound is restricted we find diverse existences in different things and are not in a position to receive things in full. Partial conceptions also make us forget. We should shake off all other ideas and thoughts for the time being. When we receive the transcendental sound from the transcendental region the messenger will not bother to impart any worldly ideas as the living sound is full, including all words and ideas of this world. We expect the Absolute-language flowing into the ear which will include all languages. If we behave otherwise that sound cannot communicate itself to us.

The transcendental sound has got innumerable potencies. It has power of delegating power to us, to receive all of it. When it comes from an

unknown region it should first inject such power to our feeble receiving instrument as would enable us to welcome it. We must not show a challenging or rejecting attitude as we are liable to do towards advice gratis.

We should know that the transcendental sound has the necessary potencies that require to be vested in us, all sorts of puddings and consumables to enable us to neglect the other senses. Our eyes, nose, etc., will be regulated by that sound. This is not hypnotism or mesmerism that give anthropomorphic ideas. These are altogether beyond the human scope. They should charm and transform the human. They should not depend for any help from the senses or empiricists, restricted to their poor rationalistic expedition only. Such help cannot be effecting, can only hamper, when transcendental sounds will be flowing into our ears from air agent who will inspect whether we require mundane supplies.

The transcendental sound will carry all the requisites necessary for receiving the sound. We should simply patiently wait through the whole of our life. The transcendental may come through a human and all other agents, if we are ardent, if we require his help, if we unconditionally surrender everything acquired by the empiric method, if we dismantle the constructions accrued during the empiric period. If we do not dismantle them there will be no eligibility for receiving the transcendental sound.

The transcendental sound will be coming out of the Initiative Faculty of the Unknown. He is precluding us from the sound. Whatever submits to our senses are Nature's product. When we engage our senses we fail to make progress because we have, not dismantled all culture, even all aesthetic culture of this world. If we are desirous of catching the transcendental sound we shall be prepared for the time-being to suspend all sensuous activities and wait for the transcendental sound to include all.

If we ignore the Cause of Causes we miss the opportunity to receive the transcendental sound. As present people are engaging in materialistic activities we wish some sort of elementary culture to be introduced to make them progress in the line of the full-existence. Spiritualists in every part of the world are busy in threshing the subject by deferring wrongly to the mundane reference. True spiritualists speak out all to persons who

are incredulous. This incredulity will be slowly removed by the transcendental sound. If the speaker utters anything mundane it will not lead to the transcendental position.

If we are fortunate to receive the sound that is beyond the human scope we should listen to it. God-head sends down His messengers in symbolized figures to give us if we are at all really sanguine of ideas of the Absolute. It is only then that we would be enabled to make any progress. This fortune is now denied to all who have love for transformable things.

Persons desirous of having the view of the whole at a glance should have their access through the transcendental sound only, and not through the senses. The distinctive feature of that sound is that it carries all sorts of information and potencies that would give us facilities to welcome the sound. Those who neglect to attend to that sound would be unmindful of the Fountain Head. They would be engaging in the plight of intellectual activities in this material space that cannot accommodate Spirit. They would be apt to carry gross things there to enrich that region. But the lanterns are not necessary for seeing the Sun.

The lanterns are useful for seeing in the dark. It will only encumber and obstruct if we carry the knowledge and acquisition of this world for progress in that region. We may be very simple in our habits, may very poor in our linguistic equipment, but when the transcendental sound reaches our ears that will clear up all dirts of our ears accumulated by previous receiving of the mundane sound. This will be secured in the company of persons who are sanguine to restrict their whole activity to the transcendental process. If we pay some fee to the scoffing atheists, to the professors of empiric wisdom, to the builders of the temporal structures, etc. these partial donations in exchange will not give us the whole thing. We should not think of bartering at all. The transcendental sound does not require any earthly postage for its communication.

We must not neglect the transcendental sound freely transmitted by the agents of the Absolute. We find ourselves interested in many things that are not known to us. The doctors do not know the remedies of many diseases. We require no monetary value in exchange for transmitting our message. We live a simple life and require little help from others in the

way of scientific facilities. As we have got our ears we can receive the transcendental sound and vocalize the same to any intelligent person who may hear us.

This will not be accessible to persons who have very little culture, who are engrossed in sensuous engagements. But we expect the intelligent section to make some preparatory progress towards a region of which we are essentially in need. In these days of materialism we are simply puzzled by these high-thinking views. We are trying to do much to enrich the human intellect. But we are startled where we are told to look beyond. This is silly. We want to rouse up the true mentality of the, civilized world for requiring help. The secular help cannot appease our hunger. The transcendental help can. We intelligent people should receive the transcendental sound. We are now vitally concerned in' this as every one is engaged in exploring ways and means for getting rid of our present unbearable inadequacies. We should spare a portion of our time to receive those sounds.

When once this conviction has been truly formed Sri Krishna Himself helps us in finding the really good preceptor in two ways. In the first place He instructs us as regards to the character and functions of a good preceptor through the revealed *Shastras*. In the second place He Himself sends to us the good preceptor at the right moment when we are at all likely to benefit by His instructions. Krishna has revealed from eternity the tidings of the spiritual Realm in the form of transcendental sounds that have been handed down in the records of the spiritual scriptures. The spiritual scriptures help all those who are prepared to exercise this reason for the purpose of finding not the relative but the Absolute Truth to find out the proper instructor in accordance with their directions. The only good preceptor is he who can make us really understand the spiritual scriptures and they enable us realize the necessity and the nature of submission to the processes laid down in them. It is by unreserved submission to such a preceptor that we can be helped to re-enter into the Realm that is our real home but which unfortunately is a veritable *terra incognita* to almost all of us at present. It is also impossible of access, to one whose body and mind alike, is the result of the disease of abuse of our faculty of free reason and the consequent accumulation of a killing load of worldly experiences, which we have learned to regard as the very stuff of our existence.

Here on this mundane plane we are attending to speculations regarding animate and inanimate entities. We designate inanimate entities as non-sentient or material. The thought that in this world we are eligible for lording it over an entity that is void of animation, having a strong hold on us, produces an innate perverse speculative tendency to the effect that the Transcendental Reality is also capable of being reduced to the same category, thus engulfing us in the depths of sure annihilation with the fell virulence of the tubercular disease. The line of thought of those who conclude the world to be unreal by depending on realistic speculation derived from the gross external environment, has in view only the consideration of the outcome of our present limited perceptual experiences.

We are debarred from the view of the Substantive Entity. We are spectators of the transformation of the potency of the Substantive Entity. We are receiving the opposite impression, due to the functioning of time. One particular thought suffers transformation by the operation of other speculative currents. Whatever is sought to be circumscribed within the limits of conception, tends to lose its entity. The process of incarceration is within the four-walls of limited speculation has engendered numerous diverse mentalities in man. The following episode having reference to the perverted mentality, that has manifested itself by reason of the continued prevalence of the complementary desires for enjoyment and abnegation of material entities, is to be found in **Srimad Bhagavatam**. Sri Vyasaadeva found in his pure mind, completely concentrated by the process of devotion, the Plenary Person and also Maya (the deluding Potency), the latter in a position, of condemned dependence on Him, by whom *Maya* completely infatuated the individual soul, although transcendental imagines himself to be constituted of the triple mundane qualities and undergoes the unwholesome consequence of mundane activities in the state of such delusion. He saw that complete subsidence of all these evils is brought about by the realized spiritual service of the Transcendent. The great sage, thereupon, penned **Srimad Bhagavatam** in which he recorded his realizations of pure theism which had been unknown to man before, and by listening to which with submissive attention the hearer is sure to experience the awakening of the aptitude of tile service of the Supreme Person resulting in the

cessation of all sorrow, infatuation and fear.

We are victimized by sorrow, delusion and fear. Godhead is not an entity to be enjoyed. So long as this fact is not perceived there is no realization of the nature of transcendental service. Every form of the so-called service of thus mundane world is contemptible. If we engage in the service of the entities of this material world we shall be spat upon by the abnegators of worldly enjoyment.

By serving the particular mundane entities, we incur the disapprobation of others. This misfortune has befallen us by reason of being adept in the knowledge of little entities in default of the knowledge of the Supreme Reality. But Godhead is supremely Merciful. For our sake He is pleased to cause the descent of the tidings of the realms of fourth to infinite dimensions even to this poor world of three dimensions.

The Lord of the spiritual is also Lord of the inanimate. One of His potencies displays the characteristic of eternally uneclipsed cognition. Another potency offers the face of eclipsed cognition. It is this latter which prevents us from attaining the proper, i.e. undivided, view of the Entity Himself.

The Divine Entity is Transcendent. He is located above the scope of knowledge derived through the physical senses. That Entity alone is styled 'Divine' Who is not limited within the scope of the senses of man. That which is liable to fall a victim to the clutches of human senses is the idol, no matter whether it has the abstract or the concrete form. Such entity is a mere concoction. If we get rid of a certain measure of foolishness the whole of our ignorance is not immediately dispelled. It is a proper procedure to seek to eliminate the unwholesomeness of matter. But this is not the whole affair. It is certainly improper to maintain that the transcendental is material. But neither need we suppose that the Absolute is the consequence of the subsidence of mundane relativity. What we require is substantive declaration and not mere negative speculation. The words of Sriman Mahaprabhu, of **Srimad Bhagavatam**, offer this Absolute Positivism and not the conditional positivism of Auguste Comte.

The mundane world is the function of a particular potency of Godhead.

That potency is located in His external body. When our brains are stupefied by the working of the potency belonging to the external body of the Divinity we are apt to think that we might be benefited by the postulation of a theory of Divine Descent, by the exercise of our animal impulse through the processes of anthropomorphism or zoomorphism. If we choose to imagine any inanimate entity or any man to be Godhead we would be put to difficulty. It is necessary to engage ourselves in the quest of the Transcendental Entity. He is by no means any lump of flesh which is constituted of matter.

The intellectual pursuit of apparent local truth is mistaken by empiric scholars as the spiritual culture of real truth. Religion is concerned with eternal life. It is thoroughly practical although transcendental. But intellectualism cannot touch even the outermost fringe of the transcendental plane of positive religious practice. It is futile to speculate about the perfect life from the plane of elected imperfection and ignorance. This is true knowledge.

The reality and higher excellence of the spiritual plane are proclaimed by all revealed religions. The comparative student of religion has to carefully investigate the nature and validity underlying their particular claims before, forthwith denying the very existence of the spiritual pane for no better reason that he can have no actual experience of same, till he begins earnestly to culture his spiritual life. The transcendentalists declare that the experience of religious truths is attainable also by conditioned souls by following the revealed methods of spiritual pupilage. The transcendental truths, however, admit of negative exposition for the refutation of the a-priori objections of the rationalistic schools.

It is possible to teach the revealed religions in a really scientific manner by the service of descended transcendence as explained by Mahaprabhu Sri Krishna-Chaitanya. Sri Chaitanya declares that there is a perfectly rational method of spiritual education for calling into play the dormant faculties of every soul, that it is only by such awakened activity of the faculties of the soul that the Absolute Truth is approachable for His service, and that results of this method are fully ascertainable by careful observation and experiment. It is a common belief prevalent among the uninformed circles that the Vedantins are all mono-theists, but the critics can demarcate the line of distinction between monotheistic Vedantins and

henotheistic Vedantins. Some are apt to confound that the henotheistic thought of Impersonality of Godhead has created the view of personal Godhead. They are surely mistaken. Monotheism strictly dismisses the idea of henotheistic view of different mundane figures of the Impersonality, the subjective existence of which is no other thing than symbolization of the Infinite Impersonality within the cavity of human senses by material components. The henotheist has misguided the true conception of monotheism which has to establish the Unity and Personality of Godhead together, not in the mundane but in transcendental sphere whereas, the Impersonalists differ from the former by assuming the idea of abstraction from concrete matter. This particular turn of mind of the latter misunderstands the true figure of Godhead beyond phenomena and wants to accommodate the figure of the Absolute Truth into something inconceivable and indistinct. The distinctive monism has shown clearly that the indistinctive nature of concocting the subjective existence of the Personal Godhead is rash and foolish.

The impersonal idea of monism being a part and ‘parcel of the mundane idea of unending Space and Time has no *locus standi* when numerical difference is not welcome and by his meddling with numerical difference, he has forfeited the chair of his unalloyed monism. The supreme fountain-head has got the potency of manifesting His Nature in temporal and perpetual existences. The indistinctive view of monism has explained the phenomena in non-realistic Idealism.

The self-conscious principle is held by Indian Transcendental philosophy as forming the substance of the soul proper and as capable of existing independently of any connection with matter in its subtle or mental and gross physical forms. In the state of freedom of the *jiva* soul from material connection the knower, the knowledge and the object of knowledge belong to one and the same spiritual plane.

Material civilization in its external forms is the ‘outside’ of material thought which is its ‘inside’. They belong to the same category and are located in the same plane each being a species of the genus matter. Matter is inanimate. It is categorically different, not from mind which is substantially material but, from the conscious principle which from an altogether different plane chooses to contract a temporary unwholesome and

unnatural connection with matter in its double form of ‘thought’ and ‘object of thought.’ The conscious principle itself is different from the substance of thought. The mentalists suppose that the substance of thought is identical with the principle of consciousness. But as a matter of fact the conscious principle or the soul transcends both the ‘thought’ and ‘object of thought.’ The thought itself does not think. The *Maya*-fettered soul as observed thinks in terms of matter. This is the inconceivable combination. The soul proper has nothing to do with matter as it belongs to an altogether different and superior plane. The mind is the organ by means of which this unnatural connection is rendered possible. But the present mind is not the soul or at any rate it is not the soul in its speculative state. The mind represents the soul imprisoned in a double material case. The growth and seemingly self-initiated activity of living organisms are but pervertedly materialized reflections of those spiritual activities that are natural to the soul in its freed state, such perversion of the natural function of the soul is the unspiritual concomitant of the material civilization of this world. Activities on the material plane cannot be congenial to the soul. Material energy is not a healthy transformation but a gross perversion ~ the spiritual energy. Material energy cannot act without the initial impulse which it can have only from conscious energy. It acts in a strictly subordinate position. The real energy is self-conscious energy and is related to the material energy by way of transcendence.

Transcendentalists are to be capable of taking the initiative. There undoubtedly exists such a principle in us and it is the same principle which also supposes itself to be the lord and originator of those activities which promise to supply its needs by the multiplication and elaboration of facilities for meddling with physical nature on the part of the soul although such meddling happens to be radically foreign to the nature of the soul and, therefore, not likely to satisfy its real needs.

Chapter – 11 REAL AND APPARENT

1

It is necessary to get rid of all hallucinations. But how to do so? The *Sruti* says that unless we submit to an expert we cannot get rid of our hallucinations. "My deluding power, surcharged with the triple mundane quality, is divine and unfathomable. He can get rid of this hallucination who submits to Me alone." As long as we are in the measuring temperament we would be deluded. These senses measure limited things. The Absolute is immeasurable. As long as we measure things to please ourselves we shall make enemies. If we think that we are Oversoul and nobody is friend or foe, we commit a blunder. We find that we have friends and foes. As we are realists we have to go by the facts which are otherwise. There is difference between one man and another. So we should not push the idealistic thought to make it prevail in that way. It would be a confusion of thought if we suppose ourselves to be identical with the Absolute. In that case we would reject devotion by the fallacy of *vivarta* which denies the reality of the phenomenal existence. Although the phenomena delude us we should inquire about immanence and transcendence and try to get inside. We must be careful about the foreign elements. We must not trouble about that treacherous soil. We must take lessons from the Guru (i.e. spiritual guide) who is an expert in ending with those things.

What is to be received after being extricated from this troublesome position? According to some Paradise, *Bihista* or *Swarga* would suffice, where we shall have everything. We want some recommend something for this purpose. But these recommendations are full of conflicting thoughts. In order to get rid of these changeable things and the risk of losing our acquisition we may set about guessing and try to arrive -at some form of conventional or so-called real truth by surmise, after the manner of the Greek philosophers. The Absolute has His position apart from all guess work drawn from the phenomena. The speculative truths are castles built on the mind. The mind and body are *Upadhis* or external casings. The real thing is different from either. We devise various methods in order to eliminate these external factors. Some think that we

should be recipients of all pleasures. But all these pleasures are only for the time being. There is no incessant felicity anywhere. "On the exhaustion of the stock of acquired merits the denizen of *Swarga* reverts to the mortal world." When we exhaust our riches we find our poverty.

By merging with the Oversoul we become a non-entity. We seek after pleasure and not after pain. We don't subscribe to Bishop Heber and other idealists. As we really feel pain we require to sever our connection with painful things. If we think we shall get sufficient enjoyment in the next world we should adopt the method recommended by Sabara Swami, Jaimini and other professors of the cult of fruitive activity. We are to receive these things as the fruits of our actions. This is the cult of karma (fruitive activity). To be annihilated in the Absolute is the fruit of the activity of *Jnana* (abstract empiric knowledge).

The devotees have such erroneous views. They say that if we are to go to the Absolute, we have to make our eternal senses functional and abstain from indulging in mundane sensuous activities. If the medium of empiric knowledge is analyzed, we find that such knowledge will spell trouble for us. We require to get rid of our gross and astral bodies. The astral body undergoes transmigration according to our desire, to some other frames that are subject to the processes of growth and decay. The soul is free from all this. He is incessantly blissful. Therefore, all foreign things should be eliminated. *Anartha nivitti* is wanted - what is not wanted is to be driven out from our stock. If we always welcome trouble, the process of unwinding will not succeed. Our soul is to be set-free from external contamination. All perishable values require to be eliminated. Then we shall find that we have got devotion. We are devotees. The Transcendental Sound will be the agency.

Therefore, Sri Krishna Chaitanya has told us to place our reliance solely on the Name of Hari. In this Iron Age, when conflicting thoughts are puzzling us to the utmost, we must not accept the advice of a sufferer whose advice will never hold good for the eternal time. When the question of eternity is concerned, the soul should be hearing eternal sound, void of all wrong ideas and thoughts that will inflict miserable conditions. So we should be careful not to accept these things. Jesus commandment, "Do not take the name of God in vain," has been wrongly interpreted. We should not call upon God for supplying our needs, God

should not be regarded as our servitor. But it is wrongly explained by pseudo teachers. The Transcendental Sound has got the potency of regulating our other senses, that we may not confound mundane sound with Transcendental Sound.

If we talk of things Transcendental, our present senses will fail to grasp them. Ordinary sounds have only a present-day need, not required after death. The name, as a Nature's product, should not be confounded with the Name of Godhead Who is Indivisible Knowledge (*Advaya-Jnana*). All sounds are of help if they are meant to be identified with the Absolute and not with phenomenon. If we are recipients of sounds for our purpose, it will make us miss the Absolute Sound. The Absolute Sound is required to carry us to the region of the Absolute. There is no other agency. Our eyes are defective and make us see only the mirage by way of apparent sight.. Any departure from the method will prevent us from catching the spirit of the transcendental communication. If Jehovah is taken for Moloch, we miss the actual entity. So we should be sure about the Transcendental Sound. We must not accept the one for the other, Moloch for Jehovah.

We practice cruelty against the All-Love by sacrificing our own- self. *Dharma, Artha* and *Kama* should never be recognized as our final goal. We may have these for a time, or may lose them, or hanker for something else. "On the depletion of our stock of merits by enjoyment, we revert to this mundane world from Paradise." In the case of our subscribing to the theory, "I am the Brahman," proposed by the impersonalists, we are liable to lose our entity that has got a manifestive face. Why would it be sacrificed at the altar of impersonalism? When we call a doctor, if he prescribes a big dose of arsenic to rid us of the present trouble, it would be an act of treachery on his part, as we did not call him for any such purpose. Remedy for our troubles can only be had by devotion and not by knowledge. In this phenomenal world, on its three planes, we would not be able to surmount all manner of ignorance by our own efforts.

We would get the desired result, if we did not make any empiric effort nor receive any empiric help which will sometimes prove efficacious without permanent effect.

Devotional aptitude will lead us to the chanting of the Transcendental Sound if we get actual Transcendental Sound with all potencies. We often get the wrong thing. Do not chant the Name for elevation or salvation, by which you will entangle yourself instead of attaining to the service of the Absolute. If you are minded to meddle with mundane things, you will not surely welcome the Transcendental Sound and will miss the opportunity. **An expert knows that there is no other means for attaining the service of the Absolute but the guided aural activity for catching the Transcendental Sound.** It is only from such a person that we can have the true interpretation of the Veda. A true professor, who is familiar with the manifestive, eternal nature of the Absolute, and not an empiricist, may alone give us the Transcendental Sound Who may seem to be like the mundane sound. Persons who cannot determine the nature of the self, run after divergent ideas. The *Ekantins* have the privilege of getting to the Absolute. Others cannot cross the mundane conditions. The Transcendental Sound offers the only method by which we are unable to get over our limitations.

The Veda is identical with knowledge of the Divinity. The Veda is eternal. To the saints the knowledge' of Godhead appears in its true form which is spiritual and without beginning or end. But the Veda also appears in a symbolical form to the 'apprehension of worldly people. It does so in the exoteric form. This exoteric form is subject to see in growth and disappearance. In this manner the Veda disappears from the view of the people of this world at the appointed periods. Then we have what is called in the Scriptures the great Deluge. From the bottom of the deep water of this periodical Deluge the Supreme Lord in the form of the Holy Boar lifts the Scriptures. So the Scriptures even in their exoteric form are prevented from being lost to the world. The Holy Boar is one of the eternal plenary Forms of the Divinity It must not be supposed that His Function of rescuing the Veda from the Flood is an event that belongs to the category of the events of this world. This event in its spiritual or esoteric form, is eternal. Therefore, it is possible for a person by the mercy of the Supreme Lord to be able to obtain the sight of the real Form of Sri Bhagavan at all time. The Archa of Sri Bhagavan presents only His exoteric view to those unfortunate persons who are constitutionally averse to the pure service of Godhead.

But the testimony of all the Godless people of this world can neither

prove nor disprove the existence or appearance of the Holy spiritual Form of Sri Bhagavan. In this case we are necessarily placed at the mercy of the pure devotees of Godhead. They alone are privileged to have the sight of the *Arch Avatara* as He really is. No knowledge of the divinity is possible unless it is made available by the causeless mercy of Sri *Vigraha*.

Those who are sincerely inclined to serve the Truth realize in every act of service the enlightening and protecting functions of the Divinity. A devotee of Godhead has no ambition of conquering the enemies of the Truth by his own unaided power. He knows very well that all power really belongs to the Supreme Lord. Unless this humility is realized there can be no real service of Godhead. Atheists refuse to accept the mercy of the Supreme Lord and His devotees. They do not want really to serve anybody or anything. It is their ambition to become possessors of all power by their own right. Such ambition is due to utter ignorance of their own real nature. They are infinitesimally small in comparison with Godhead. It is not for everything to serve such a small thing. There are many small things both in this world and in the realm of the Absolute. These small things may either try to lord it over one another, to co-operate with one another in lording it over themselves or they may serve things that are greater than themselves. In this world the small things pursue the first two methods. This is ego-worship. It is a very mean thing because the ego is so small. These ego-worshippers are punished by being endowed with an abnormal vision which is incapable of perceiving any thing which is really greater than themselves;

Sri Krishna is *Swayamrupa* or the Absolute personal Form. Godhead has an infinity of personal and Impersonal Forms. His Own Form is Personal. The personal Form of Sri Krishna is the embodied concentrated essence of the principles of Absolute Existence, Cognition and Bliss. The Form in Godhead is not an adjunct. The Form is Godhead Himself. The Impersonal Form is an attribute of the personal and is not the substantive Entity. The Impersonal Form is of the nature of the Halo of the person of the Divinity. Those, who do not admit the form of Godhead as being Godhead Himself or who suppose His Form to be only a passing manifestation of His Essence, are *pashandas* i. e., atheists and fit to be punished by the god of death. In other words one who denies the Form of the Absolute commits the gravest of all offences against Godhead. The

offender ‘is punished by being’ incarcerated in the twin material bodies viz., the gross physical ‘form and the subtle material body which he is deluded into supposing to be his own body. This is in accordance with the dictum of the Scriptures that an offence against Godhead recoils on the offender. The adventitious material bodies, in which the offending souls are incarcerated, effectively obliterate all consciousness of his own real spiritual form as well as that of the Divine Form Who can be served only by the reciprocal spiritual form of His worship.

Godhead is Form. He is not formless. The formless is a view of the Effulgence radiated by the Form. This Effulgence acts as a blinding zone of pure blissful light encircling the form. This radiated Divine Effulgence has the quality of obscuring the vision of spiritual form of the individual soul bound on the quest of Absolute. Arrived in this ‘zone of light the seeker is apt to receive the overpowering impression that he has no individual form of his own and that he is one with the vast undifferentiated Effulgence. He is so fully satisfied on making this discovery that he has no mind to question the legitimacy of his overwhelming satisfaction.

True, the light emitted by the Divine drives away all worldly ignorance and misery and draws the purified soul unto itself. It is as if a great light draws to itself one of its own rays gone astray. What happens to the individual ray after it is merged in the great light, is left undescribed. No vocabulary, it is urged, can carry us into the mystic depths of existence inside the great light. This is the semitic psychology represented by the idea of the undefinable personality of Godhead.

Persons under the influence of such mentality are apt to be disinclined to accept any concrete description of the form and doings of Godhead. They prefer to make their obeisances to the zone of light and do not consider it their duty to be over-curious or to peep into its hidden secrets. But the realm or light, according to both the Koran and the Bible, is inhabited by an infinite host of angels with bodies of light who eternally serve Godhead and have an uninterrupted view of Him in His Divine Realm. But beyond this admission no clue is supplied to the details of the actual Divine Form or to describe or represent Him or His angels to mortal ear or mortal eyes is condemned as an idolatrous activity. It is also considered an offence to describe the Form and Activities of Godhead even analogously in terms of mortal experience.

This caution is salutary only within its proper limits. If it is tantamount to end denial of the Divine Form or to the assertion that Godhead is formless it strikes at the very root of all real spiritual activity. The worship practiced by avowed or covert impersonalists and abstractionists is in principle indistinguishable from opposition to worship itself under a hypothetical concern for the preservation of its purity. The fury against idolatry often masks this sentiment of inveterate hostility to the very principle of worship.

An offence that is attempted against Godhead recoils on the offender with ten-fold severity. If Godhead is denied His Form the offender is punished by addiction to the gross conception that the physical body and mind are his own real form and this conception leads its victim to the vicious round of his worldly activities. Every item of such worldly activity is the punishment for the denial of the corresponding activity to the Lord. This is verily the hypocrites 'Hell'. The prayers of impersonalists offend the Lord more than the denunciations of His avowed enemies.

It should be our only object to act up to the real nature of our own true selves and not to adopt the concerns of the .non-self as our own. Self-realization is the concomitant of our realization of the true Nature of Godhead. The one is necessarily connected with the other. If we are disposed to stop short of the full realization of the nature of our own selves we are also denied the sight of Godhead as He really is. Or the point may be better put in the other way. Godhead is to be fully served. Any service short of the real function lands us on the plane of the unreality. The speculations regarding the Nature of the Absolute, of persons who do not serve Him with all their faculties, are no true conceptions of the Divinity as He really is. On the contrary they only represent His deluding faces. These deluding faces must not be confused with the infinity of His Real faces. These two spheres lie completely apart from one another. We have no business with the impersonalists and idealists who deny the necessity of tangible worship, any more than with the grosser sect of idolators who worship the objects of this world to gratify the cravings of their sensuous natures.

But it is our business to seek to find the Divine Form. There is no other worthy function for the faculty of our vision. It is true that the Divine Form is not open to the view of our mortal eyes. The activity of our fleshy eyes,

is, however, the perverted form of the corresponding wholesome activity of our spiritual eyes. It will not do to refuse to see at all. Nor will it imagine that what we see with our fleshy eyes or by our subtle mental eyes is Godhead. If we adopt either worldly realism or worldly idealism as our goal we would be equally liable to the charge of being opposed to the real service of the Divinity. It is necessary to find the real, positive function of the soul. The soul is categorically different from either. The function of the soul can, therefore, be no function of the body and mind.

In this world the function of the mind is superior to but not independent of that of the body in certain respects of scope and quality. But they are essentially one as well as complementary. The one is the subtler continuation of the other. The mental form is nevertheless, comparatively speaking, freer from gross unwholesomeness that is palpable in the bodily function. This grossness of the more tangible entity is reversed in the Absolute. Divine form is superior to any real spiritual conception.

Sri Krishna possesses the fullest initiative. He comes to us across all the 'barriers of the cosmic arrangements. He is Autocrat. No rules, not even the principles of moral living which we value so much for widening the scope of our worldly activities, can enable our tiny souls to be elevated to His plane. If we put our faith in any rules that are necessary for the freer working of our bodies and minds, for obtaining the sight of Krishna we would be debarred from His sight by those very reservations. It is necessary to seek for the sight of Krishna. That should be our first and only endeavor.

We can have no real function for our souls till we are face to face with the Divinity.

Sri Krishna shows Himself to those who prefer His Service to any other occupation. The Divine Form worshipped ,by the theists is not any concoction of the human brain. The worship of the Divine Form by the resources of our bodily and mental organs, those organs are compelled to perform worldly activities that lead to ignorance and misery by depriving us of the sight of the Divinity, all inclination for His service and the consciousness of our real selves.

We should be seeking for the genuine messenger of Transcendental

Knowledge. He will come when we are deserving. Seeking after the genuine source is our first need. We require to find out from where to get Transcendental Knowledge. Otherwise we shall be whirling away our time and be perturbed by different advice. It is when we seek the company of persons who have made real progress on the path of pure devotion that our prayer will be attended to and He will send somebody to act on His behalf to tell us about Him.

We are to surrender all knowledge which is not adequate. Unless we do so we will have no chance of meeting the genuine person. We have to undo all that we have, otherwise we cannot expect to meet the genuine messenger. We must have ardent desire to seek the messenger of the Absolute Knowledge. When we are given something we delete some other thing which is found meager and faulty.

We are to seek Absolute Truth from Absolute Godhead, the Fountain-Head of all Knowledge. Our present receiving instruments intercept and are for this defective aptitude not fit to enable us to grasp the full idea. The language of this world also obstructs the process. To offer the listening ear is alone necessary.

We should not be in a contradicting mood. If we contradict we won't get satisfaction. When we are to seek the Absolute Knowledge, in our present crisis to cripple all wrong knowledge. When our prayer is acceded to we shall have access to the congregation of *Sadhus*, His agents and be enabled to pick up things of which we have no knowledge. We should pray for, not local truth but bona fide Truth. Offering of sincere prayer for this end is the first necessity.

The Absolute Truth has a Form. Material forms are now overpowering us. We should seek the Absolute Truth. He is not a molecular mass, not sulfuric acid, not a Nature's product. We should be careful not to misunderstand.

The Absolute Truth is to come, to be visible, to us. Then only we can secure the Absolute Knowledge Who is quite different from any knowledge of this world. That Eternal Knowledge cannot be had here. We cannot also receive Perfect Knowledge, empiricism should impress this on us.

No knowledge from empiricist, i. e., no knowledge drawn from the senses, will help us to gain the Absolute Knowledge which is not at all shaky but is Knowledge Personified through utterance of the bona fide messenger of the Absolute. It is perfectly useless to approach the empiricists for the true knowledge. They will enrich their disciples with mundane thought. If we do not pray for the Absolute Knowledge we shall be liable to fall into their clutches.

We, the true seekers require that a true messenger should come to us who will have no hankering for any temporary thing. As the Absolute Knowledge is ever-existing it must not be supposed to be the category of other knowledge. Our hearty prayer to the Divine Absolute who, is not inanimate should be to the above effect. He can grasp, and understand our position well. He will then send His bona fide messenger who will speak all about Him. If we pray for the genuine agent He will send him with language and every equipment which will admit us to the Transcendental Region.

Our present environment is cubical. We cannot cross the cubical expansion. We know nothing about the fourth and higher dimensions. We do not know how we can cross over these difficulties. Unless a man talks in our language about that region and gives us access there through the Transcendental Sound we cannot understand. That Sound has a different character from the mundane sound. That Sound does not require to be supported by the other senses. The Transcendental Word will serve every purpose. It will require no other test.

The distinctive face of the Transcendental Sound consists in this that we will have no necessity of exercising other sensuous activities, e. g., for ascertaining pleasantness of touch or temperature, etc.- We would have no occasion to test when the sound is no part of the mundane vocabulary. In ease of mundane vocabulary we find it necessary to test its correctness by four other senses and by previous experience. The Transcendental Sound will not require any such corroboration. It clears all dirts, sweeps away everything detrimental to progress through the lips of the messenger of Godhead. The agent of the Absolute is fully established in the Transcendental Region though he descends here as a messenger submitting the Transcendental Sound to our listening ears. When we are really in need Godhead will be merciful to send such a one

according to our eligibility.

There are hundreds of processes by which Godhead can send His messengers and not in the shapes of human beings only. We must not be apathetic. All acquisitions of previous births and of this life will riot give any real impression of the Truth but will give only wrong things. So we should be careful to seek only for the Absolute Knowledge. The Absolute Knowledge will be kind enough if we are bona fide seekers. Only then will He accede. He will then come to us through such symbols and signs as will enable us to shake off our connection with this world and come into contact with Him in the Form of the Transcendental Sound.

In the Transcendental Sound there is no dividing difference between sound, color, etc. Unless He grants our prayer we cannot make any progress whatsoever by the help of our divided sense-experience. We would pray to meet the Guru who can transmit the Transcendental Sound. We will then be relieved of our temporal understandings. Eternal non-shaky understandings are required. If we have no such desire we shall be simply waiting for the next life. Outside things of this world will then tempt us. They presume we shall be attracted by their figures promising to supply with something positive. But they will part from us after showing only their deceptive inclination to be serviceable.

If we have the help of the Transcendental Sound we shall have strength to make progress through company of persons who have no other inclination but to have us to that region. We should meet such persons who should not be predominated over by the earthly aspects. The outside appearance will only lead us to wrong things. Many yogis etc. have gone astray in this way. We should see whether the person on whom we depend has firm inclination for the

Absolute, whether he would never be deceiving us in the matter of securing us access to, not the region of three dimensions, but the Realm of the Absolute.

We should be sending our prayer to the Fountain Head. We should show our aptitude for serving the Absolute. When we are true, when there is no hypocrisy, we shall then have the sight of the - messengers of the Absolute, not in the shape of a human being only, who have no other

aptitude but to heave us up. This can be had only through prayer to the Absolute. The prayer should be to this effect: 'I know not what You are, what sort of color, etc. You have, I pray to know how I am to approach You.' - He will then send things here which will show us His Perfect Form by rejecting all sorts of deluding features.

There will be arrangement by the Supreme Lord for enlightening the bona fide inquirer. We shall be relieved of all our impressions received by mundane exertions by something positive from the other region. It will produce in us apathy for picking up knowledge by such exertions. Exertions through the medium of the senses will lead to a wrong direction.

Let us leave off the challenging temper, offer our lending ear and hear what the messenger says. We will clear up doubts by interrogatories. The messenger need not be targeted as our flatterer. He will be speaking in the most insolent way. He will undeceive us by bitter words. If we have any hankering for the Truth we should submit to listen. The first duty of the messenger of the Absolute is to cut off our wrong impressions, to change our taste. It is an unpalatable duty. But we shall make progress by his regulation. You should be prepared for bitter words for the undoing of whatever you have learnt. "You should only hear Me and I take all responsibility." The Gita gives us this assurance.

"You need not be anxious for looking after your interests. I will look after all your interests. When you have surrendered unconditionally leaving aside all acquired impressions I will look after your interests and you need not be any more anxious about them."

It is this kind of temperament that alone would lead us to all that we desire. If we simply go on puzzling over the thoughts of all the speculative philosophers, etc, we shall only be misled. If we prove to be peaceful and avail of the chance of lending our ear to the Transcendental Sound, we would make progress towards the Absolute and be relieved of all impediments. Hearing of Transcendental Sounds and descriptions is the medium that should be taken recourse to. This alone is wanted.

Visualizing enterprises are not required. That is our present habit. But we need not be puzzling with that. We should only pay sufficient attention to

the Transcendental Sound. We shall only put questions to be met by the messenger who is well up with all information. He is a practical guide. One who has got the transcendental treasure can give us something to meet the expenses of our journey to that region. Otherwise we shall be cooped up and our days will pass for nothing.

The theistic side of our disposition should be cultivated with all patience. We should have the determination to hear patiently what graciously comes- to us from, that quarter. The true spirit or God- loving spirit is necessary when we want to single out the genuine messenger. We should then be charmed to find that every wish is fully satisfied and that we are no longer dissuaded by any preventing temptations. Firm affinity for serving the Absolute is the one essential criterion for being successful, the first thing to pray for.

The next thing is to abide by Ills providence and wait-for His messenger who has every inclination to serve Him, to devote everything he has for the Absolute' and has no wrong aptitude to deceive. Every Elevationist is a deceiver. Every Salvationist is also a deceiver as the selfish motive of neither would trace the True Transcendental Object. If one has any selfish motive he will be summarily dismissed as he has no desire to hear but only to look after his present temporary interests. But the seeming present interests are really doing him harm. If he surrenders them to Him He will do everything to shake off his lure of all temporary interests.

Most people are attending to the senses. They are thereby misguided in selecting the messenger of the Absolute. Elevationists are troubled by men who deprive by enriching them by the present comforts of his senses. All Paradise seekers belong to the category of fruitive workers who purpose to get pleasure through the senses which they hope to retain in next life in order to gain pleasure there. The soul should be intelligent enough not to have such wrong desire. Our longest lien in heaven will end when the— destructive energy will -act and we shall be thrown off. On this plane the destructive energy has greater potency than the building energy.' Such temporary' enjoying mood should cease in a truly intelligent- being. We should not 'be indulging in such mood. The temporary situation in heaven comes to an end automatically when all resource of good qualities of the enjoyer is exhausted. Such a person after such repeated disillusionment begets the desire to follow the wrong

process of seeking after salvation with the object of merging his individual soul with the Oversoul. By much process we lose ourselves.

Our need is that we should be ever exercising all our efforts for the attainment of bliss. This need we are also feeling at present. But the pseudo salvationists advise that we should commit suicide to be relieved of every thing. But this sort of salvation has very little lien to disturb my thought. Such sort of advice of salvation should be non-co-operated. What kind of freedom will it be if their is no location for me? This is altogether wrong. I require eternal understanding, existence and bliss for my own individual self. This can only be had by coming in contact with the Transcendental Object Who is never subject to change in space and time.

Through devotion i. e., by serving the Absolute Person, we can have what we need. The Absolute is not to be identified with' any Nature's product. He cannot be enjoyed. But on the contrary, He is the Sole Enjoyer. We feel pain and pleasure. We welcome all sorts of bliss, we discard all pain. So we are agents for receiving uninterrupted bliss. We require help from other things e. g., such external helps as food to be consumed, air for breathing, etc. This experience has given us to understand that we always require help which is not to be supplied by us but by some other things. We require such help at every step.

If such help is coming from transitory things to one who cannot retain his position for eternal time, such help will be quite inappropriate and inadequate. It will be useless for our purpose. If we are only helped by the Absolute we may get our true remedy. If we understand this we would know that the path of devotion to the Absolute is the only path of our true salvation and true elevation.

The securing of⁵ pseudo-elevation and pseudo-salvation available by our own initiative can not be described as the royal road. That help can only come from Him. If we serve Him, co-operate with Him, if all our pacts are restricted to Him, He will certainly have mercy and guide us. In the Gita, the Divine Personal Godhead gives us this assurance, "Surrender everything you consider you have, and with a pure soul come to Me, leaving your mortal coils and your mentality. Because you are denied, you are misled and I will give you everything that will convince you that

the path of seeking everything from the All-powerful is the only proper one and this will give you everything and all other paths will take you away from your object.

2

It is asserted by all God-loving people that Godhead being the Fountain-head of all energies displays His Eternal Manifestations both in transcendental and mundane regions. In the phenomenal existence, He is targeted as Nature or the Dependant Fountainhead of the supreme Authority Godhead. The phenomena represent her service to a sensuous agent who is sometimes considered as a part and parcel of phenomena. The different attributions that are to be found in matter have got different denominations from their essence or spirit. So, the spirit is considered to be nontransformable. God-head being the Fountain-head of all energies has had the authority of delegating an inconceivable power to retain the eternity of the Spiritual Kingdom opposing to the conception of the investigators of the temporal world. In determining the energy conferred on phenomena, we find the three different phases of quality. And this quality is fully restricted in quantitative reference and liable to be intermixed with one another. The qualities are known in three different aspects, when we take into account the question of time. Prior to the existence, along with existence and after, the existence are the three different stages of the said quality. This quality when projected in space, we get two dividing lines which form the four walls of a particular object. So the question of limitation is an invariable factor inherent in matter. In the Spiritual Realm the questions of time and space have no separate identification to perturb the peaceful monistic view, though such monism does not prevent the variety of Eternal Manifestation. In phenomenal observation time and space prove to intercept the idea of numerical monism whereas in the Transcendental Region of Spirit they offer no resistance or discordance in reference to finite shortcomings. The decent or the vulgar, the ribald or the non-ribald, the high or the low, the wide or the narrow have got contrary aspects which prove detrimental, to our desired facilities in this world. But on the other hand when we are carried to the Region of peace and harmony, these qualitative functions offer us ample facilities jibing the frailties of natural products.

The quality of Transcendental nature is known to us as proper eternal Power of the Property which is identical with the Proprietor Himself. That transcendental Power or Energy is classed in three divisions, viz., the Energy proper of His own, the Energy of His physical possession and His Energy lying in the demarcated position between the former two. When we are brought to view His own, we see in Him three esoteric aspects of His own Potency, viz., His All-harmonizing Power, His All-knowing Power and His All-pervading and permeating Power. The Allharmonizing Energy acts to keep up the relation of Existence with knowledge. His pervading and permeating energy acts as the cementer between two specified energies i.e. knowledge and harmony. And His All-knowing Energy acts as identifying the equal distance of Existence and Harmony. So all energies in Him are not contending with one another, but serving as friendly dependents of the Supreme Authority. But the case is otherwise in mundane phenomena. The qualities prove to be contending with one another in order to keep up their respective properties.

The School of Pantheists differs from the Devotional School, when it cannot distinguish between the energies found in phenomena and different phases of eternal energies that create, transform and conduct the material World with that of his own where Harmonizing Power brings all in monistic order. This monopoly of God-head is wrongly viewed by the fiendish spirits who revolt against the Fountain-head of all harmony. They ignore the Existence, Perfect Knowledge and harmony of God-head and try their level best to accommodate the All Energetic Personality into their cavity of finite but wrong observations. They are prone to reconcile the different tracks of theism and atheism into agnosticism and skepticism. Their attempts fail when they want to justify to identify the mundane energy with the transcendental in as much as the latter the subject of their inspection is not covered up in their present predicament.

Even a most thoughtful reader is found to err when he states that even associated counterparts are in the same category with that of fettered souls. His clear idea of different energies of God-head cannot but agree with our view when we are confident of different phases of energies and their manifestations. The erring aptitude can equally chalk out his path of confounding Krishna with *Karshana* when he can acquaint himself with distinctive phases of manifestations due to the Energetic God-head and His energies.

We are so much averse to render our service to the All-knowing Oversoul that we claim our existence in an atmosphere surcharged with common errors. The very expression 'Absolute Truth' is sometimes followed by a pronoun indicating the neuter conception of Godhead in lieu of His unlimited Power of initiative organization. The word 'Absolute Truth' when used in neuter gender in our present-day atmosphere, is meant for the mundane bibliography and not intended for Spiritual Realm. in the case of Absolute Truth, the pronoun 'he' or 'who' should be used, instead of 'it' or 'which', as we must not deviate from the Eternal Existence of Personal God-head and His Spiritual manifestation void of any mundane discrepancies. If we ignore the Power of All-mightiness in God-head we would prove ourselves to be aloof from the ever- existence, ever-manifested Spiritual Kingdom.

We are proud of our ego. We are either given to judge sinful and pious acts or think how we can lord it over others by acquiring power. These are all base self-glorifications. But one devoted to Sri Chaitanya says that all desires actuating every object from the pillar to the highest being (Brahman), all labor for worldly possessions, all longing for enjoyment and every kind of renunciation after satiety, are all pseudo-existent and evanescent i.e., subject to change and time. When we lose anything so acquired life seems to be vacant and useless. But it is quite futile to try to straighten the tail of dog such being the end of all enjoyments in the fourteen spheres. All pleasures acquired as the fruits of worldly work are transitory.

Carried away by sense-perceptions of eye, ear, touch, taste and sound we turn into ego-worshippers. In this state the pure activity of the soul lies dormant. Then we also desire the pleasure in heaven. And when such ideas are strong in us we err by identifying ourselves with this mind which thus seems to be the enjoyer of the things of this world. This propensity for selfish, enjoyment deadens the pure function of the soul. But the soul knows that Sri Krishna is the One Absolute Truth.

Sri Narayana is the embodiment of His Majesty. Narayana though is the ultimate source of the Absolute Truth, Krishna's transcendent designation, form, qualities, and sportive activities (*Lila*) excel Narayana's Majesty by His display of sweetening Beauty. In Krishna the fullest majesty is mellowed by the most delicious sweetness (*Mad^hurya*) which

predominates. When we do not know all these and forget our true selves we cannot understand the activities of a Vaishnava and the transcendental truth underlying such activities, and so give ourselves up to worldly enmity and friendship, taking things transitory and illusory as eternal and real.

Secondly, Krishna is completely all-cognizant. Material objects are not self-conscious. God is ever existent. It is, indeed, through mistake that we consider ourselves as Brahman. It is only then that such useless arguments for the effacement of all super-sensuous diversity or variety in Absolute Truth, take hold of us. The function of the spirit is clogged and our minds run after worldly enjoyment. The materialized mind thinks that sensual enjoyment is obtained at Krishna's Feet. But at the Feet of Sri Krishna everything is spiritual and not an object for the gratification of our senses. When truth is obscured in us and carried away by egoistic tendencies we take things material as of the spirit.

Krishna is bliss. In Him dwells perfect joy He is the embodiment of it. Sensual knowledge or joy is not perfect —therein all our longings are not realized. Under the spell of sense perceptions we imagine that there might be unalloyed happiness in ego-worship or in the *kaivalya* state of Patanjali. -

All seeking after joy is the function of the soul. When the desire for joy wakes up in our minds we commit a blunder in running after worldly objects and enjoyment. It is only when we receive a spiritual sight of Krishna, that we understand that His service must of necessity, be the sole aim in life. As long as we thus hanker after our own pleasures we try to enjoy the world-through the senses and are given, to hollow argumentation. But this world is not made for our enjoyment. When spiritual bliss will appear in us like the incessant flow of oil then shall we be truly tied to the Feet of Krishna.

Such numerical variety as that of one two and three exists only in worldly diversity. This diversity acquires a certain inexpressible sameness in the worlds of spirit. Then we can appreciate that Krishna alone is the eternal Truth Absolute. When the very existence of Truth and sentiency in our own selves become solely relative to Him only then we are established in our real normal state.

At present many false meanings have been imported into the word devotion. Regard for one's parents, loyalty to man, obedience to the teacher, etc. pass as *Bhakti*. But the root *B}haj*) means 'to serve'. If we do not clearly judge as to what must be the medium of that service then it is sure to be misapplied.

This is the quarrelling age. The senses, which are our enemies, are now very powerful; and crores of thorns choke the path of pure *Bhakti*. I am quite at a loss to know what I shall do or where I shall go unless Chaitanya Chandra shows mercy unto me.

We live in the *Kaliyuga*; this is an age of strife. So it happens that the self-luminous path of pure devotion is completely covered up with millions of thorns in the shape of foolish argumentation and wordy wranglings. In these circumstances it is absolutely impossible to have the 'knowledge of pure devotion without the mercy of Chaitanya Chandra. Sri Chaitanya Chandra is Krishna Himself. He is the God-head. It is possible only to know Him in spirit. The atomic theory of the world knows nothing of that service.

In the variety of His manifestations the Absolute Truth Himself is to be determined from Narayana. In Krishna exists Narayana Who is His Majestic Form. Baladeva is the manifestation of His Self He is the all-pervading Over-soul. With the revelation of the function of Supreme knowledge in our soul, we come to know that Krishna is the Absolute Truth. He is also perfect bliss, reverence does not stand in His way. Intimate service cannot be rendered if one is actuated by reverence, yet Krishna is the eternal object of the devotees whole-hearted service. But He is to be served with the ever-existent senses of the soul. We cannot serve Him through imagination or sentiment. Super-sensuous knowledge of our relation with Him is essential. There is nobody whom I can call my own except one who is solely devoted to Krishna. Krishna alone is the one object of my service. This faith is the one glory of the Vaishnava. This is the supreme necessity of life. Material fame full of the idea of selfish enjoyment is never desirable.

Godhead is eternal. We cannot attain to Him unless we realize He is bliss Himself. One confined within his psychic range in a hundred ways, cannot know what God is and so accepts things other than God as

objects of his worship. Unable - to understand 'the' true subject and object of enjoyment, as well as the nature of enjoyment itself he imagines the world as created to afford him every kind of pleasure. This materialized mind strives only after selfish enjoyment. By this fleshy form we cannot serve.

The *Shastras* furnish us with a connected history of the worship of Krishna through the ages. The Scriptures divide a cycle into four *Yugas* viz. *Satya*, *Treta*, *Dwapara* and *Kali*. We live in the *Kali yuga*. In the *Satya yuga* there was no distinction of caste or *Varna*. There was only one homogenous community the name of which was *hansd*. Vishnu was the only God worshipped by this community whose spiritual guide went by the name of *Paramahansd*. Towards the latter part of this *Yuga* the tastes of the people in matters spiritual came to differ. Some in quest of material prosperity began to worship other gods and goddesses. This deviation gave rise to the terms '*daivd*' and '*Asurd*'. The devotees of Krishna were designated '*daiva*' and those who did not worship Him were called *Asura* (*Padmapurana*). Thus while Prahlad is called a '*sura*' belonging to the '*daiva* class, his father *Hiranyakashipu* is named '*asura*' for his hostility towards Vishnu (Krishna). In the *Treta* Age this variation of tastes became wider and gave rise to the division of the four *Varnas* of *Brahman*, *Kshatriya*, *Vaishya* and *Sudra*. The *Brahmanas* were those who worshipped only Vishnu (Krishna). Those people of the other *Varnas* who developed this tendency to strict monotheism were also freely admitted into this class. Thus Vasistha who was a *Brahmana* admitted Visvamitra, a *Kshatriya* into his class when the latter showed *Brahminic* tendency. The '*suras*' or '*daM*' class of the *Satya yuga* now came practically to be represented by the *Brahmavarna*. In the *Dwarpara Yuga* this progressive variation of tastes became still more extensive in consequence of which the different castes and creeds had their origin and there appeared subgroups within the class of *brahmanas* also. Charvaka, a *Brahmana* by class, held non vasshvaite ideas for which he was contemptuously called by the theistic *brahmanas* as an atheist or *rakshasa* (a demon). This scornful epithet was also given to Ravana in the *TretaYuga* for his enmity towards Rama Who is same as Krishna. Due to this degradation of the *Brahmana* class very few even of those who called themselves *Vaishnavas* retained the characteristic of the original '*hansd*' community. The mass of the *Brahmanas* ceased to designate the themselves as *Vaishnavas* and to be the repositories of the

Vaishnavite tradition. Thus we find Romaharsana and his son Suta, not hereditary Brahmanas explaining the Bhagavata to a huge assembly of leading Brahmanas.

The claim that Vaishnavism embodies the eternal, and only function of the jiva soul in his eternal state of perfect rational existence may appear at first sight to be opposed to the experience of this world. Vaishnavism is no doubt represented by a vast and varied literature in almost all the "languages of India and all persons are in a position to appreciate more or less the devotional fervor and aesthetic quality that are the special characteristics of this literature. But in spite of the admitted sweetness, gentleness, beauty and fervor that permeate every part of Vaishnava literature and make it, in the opinion of many competent persons, perhaps the most glorious heritage of India, there seems to be lacking any historical evidence to prove that the community professing Vaishnava faith has been able to attain any signal, social, political or economic success. On the contrary there are not wanting hostile critics who do not hesitate to regard Vaishnavism in some of its forms as a main cause of the backwardness of India which they attribute to the influence of Vaishnava teachings and practices involving, in their opinion, the virtual denial of the ordinary principles of moral life as well as the most elementary needs of advanced material civilization. The apostles of Puritanism and Activism are not likely to accept a creed which may be suspected of a partiality for sexuality, passivism, childish ceremonial and credulity and which declares all secular effort whether moral, social, political or philanthropic as utterly powerless for the amelioration of the lot of man which regards them as the root cause of all the troubles that afflict this miserable world.

Vaishnavism says in effect that the soul who is an embodiment of the principle of pure consciousness cannot function properly in this material universe for the reason that here he finds himself dislocated from his own proper plane and banished from truth amid happiness. Its misery is due the fact that he confounds himself with a material body and mind and the relationship of the said body and mind with the material universe as the relationship between himself and his surroundings. The material body and mind in which he is at present doubly encased are a part and parcel of this world and as such are subject to the laws of this material universe. But the Soul is in a state of perpetual rebellion against the thralldom of

nature and tries to dominate the laws of inanimate nature. He thinks that he can attain this mastery over Nature by making use of the laws of Nature against herself. He is confirmed in this view by the experience of material growth but his activities are all motivated by the fear of material death and dissolution. He also tries to attain control over the material body and the mind which he regards as his properties and thinks that it is his duty to make the proper use of them by extending and developing the scope of his relationship with the material environment by their means. He thinks that he would be happy if he succeeds in such effort and that he would be miserable if his efforts do not yield what he regards as success or what he wants to have for being happy. It is not, however, possible to define the nature of happiness that is desired by man in terms of material conditions,, static or dynamic. The power of being happy and miserable belongs to the animate soul alone. He being self-forgotten wants perpetually to have certain things and is unhappy if he is in a state of want. This makes unhappiness his normal condition in this world. **The physical body and mind have no conscious wants of their own.** **They do not possess the power of initiative which belongs only to the soul. But the wants of the soul are never satisfied by any worldly facilities because these facilities being out of his plane have no real relation to himself.** The phenomena of growth and decay which seem to be identical with life are really external and material though apparently invariable, concomitants of and have no relation with, the vital principle itself. They are merely states of the body and mind. The Soul confounding himself with the body and mind in search of his proper function regarding the phenomena of growth and decay of the body and mind as dependent on a certain combination of material conditions chooses to identify himself with all such activities of the body and mind that take place in strict and passive obedience to the laws of physical Nature.

This worldly sojourn of the soul has no doubt been purposed by God for His benefit. He has, therefore, real and definite duties here while he continues to be yoked to the body and mind. The growth, decay and dissolution of the body and mind are phenomena of physical nature and take place in accordance with her Laws. The soul cannot change or modify the course of the Nature. The body and mind function in strict accordance with the Laws of their constitution. Their activities and their results are predetermined and form links in an endless series of cause

and effect. The fact that the soul considers himself competent to understand their purpose and the cause of their apparent success and failure is an instance of his own subjection to the deluding cosmic process which uses him thus for serving the purpose of Providence. We shall be utterly mistaken if we suppose that we possess any power over cosmic evolution. The world ever moves on using our bodies and minds as every thing else on the material plane as its passive tools. In this matter we have no option but to obey her. We are being driven forward and backward by the iron laws of Nature. Empiric Science brings the working of Nature home to the consciousness of humanity in order to persuade man to submit to Nature by the realization of his utter helplessness.

But the cosmic process as gauzed up in Nature has no power over the soul in his free state due to the difference of plane. The subjection of the soul to the laws of a foreign mistress is the result of his own deliberate choice. He can easily revert to the state of free existence by the exercise of the same freedom of choice. But free existence does not mean mastery over others. Free existence does and can mean only constitutional existence in the transcendent region. The soul is a tiny particle of Universal Soul. By his constitution he is subject to the spiritual power of the Divinity of which he is a constituent part. When he chooses to function in his own position in the spiritual system and in subordination to the laws of the spiritual realm he is constitutionally free. Whenever he chooses deliberately not to serve the Absolute he thereby *ipso-facto* loses this natural or free state and is compelled to submit to the Divine Will under pressure. This thraldom he learns to prefer to real freedom by the tricks of the illusory Energy of Godhead 'Maya' which creates the world by the Will of Godhead in which Godhead makes Himself invisible for the benefit of the *jiva*. In this world the *jiva* finds ample scope for his atheistic activities which only result in ever increasing misery and disappointment. He wants to be master but finds himself really powerless and compelled to serve not Godhead but a power that is wholly alien to himself. This is the only alternation to utter annihilation which should be the instantaneous consequence of his abandonment by Godhead. Godhead does not wish to destroy those *jivas* that are averse to His domination. He offers them something which is infinitely better than what they themselves want in lieu of His service and which completely satisfies although He is intended ultimately to cure their disloyal inclinations. If He

had offered them what they themselves want it would be their own destruction. They want to be masters, or in other words, to be merged in the Absolute, i.e., to cease to be—whereas they are really servants in substance and by their constitution. When the *jiva* wants to be identified with Godhead he can be neither. He must be either *jiva* or nothing at all. Godhead must maintain the *jiva*, if he is to exist at all. Godhead does not refuse to maintain those *jivas* who do not want to be maintained by Him. If he did not do so, they would cease to exist. He allows them to imagine that they are self-maintained but maintains them nevertheless. But as a matter of fact they are really unable to maintain themselves without support from Godhead. This is recognized even by the fallen soul when he prays to God for his continued maintenance in the way that he likes. He does not want to be ruled by his Author or Master. He wants to pursue an independent course with the help of the power of Godhead! But Godhead's power can never act in a really subordinate way and hence it is necessary as the only way of saving his existence to produce the illusion in the fallen soul that he is being served while he is being really dominated. This is the untruth which is necessary for the existence of *jiva* in defiance of Godhead.

So long as the fallen soul pursues the goal of dominating the powers of Nature, he continues on this track of self-destruction. He is mercifully and sternly prevented from realizing his disloyal suicidal ambition fully. Material civilization is built up by the illusory power of Godhead to keep up this false existence of the *jiva* soul which has rejected his natural life. The illusory power, however, really plays into the hands of the spiritual power of Godhead. She tries to drive the *jiva* to seek the shelter of the spiritual power by his experience of the miseries and disillusionments of a false existence. The fallen soul's proper function in this world begins the moment he realizes his true state of affairs. He then agrees to cooperate with the illusory power for the remedy of his mortal disease of disinclination to serve the Absolute Truth. He, however, takes a long time and a long course of sufferings for radical cure. So long as the least trace of the poison of disloyal inclination is left in the soul the illusory power prevents his entry into the realm of Godhead. It is indeed impossible for the fallen soul unassisted to undergo successfully the trials of the purgatorial process. **Godhead sends His best beloved Associated Counterpart into this world to help the fallen soul to go through this ordeal successfully. Obedience to Godhead's Associated**

Counterpart is the only means of liberation from the clutches Maya. Spiritual scriptures have also been manifested in this world by Godhead for the same purpose. They enable the fallen soul to find out and have faith in the spiritual guide and believe him to be the person sent by Godhead Himself to rescue him from, the clutches of the illusory Power.

It is, therefore, not necessary for the *jiva* really to go contrary to the current of this world if he wants to do his duty by Godhead. All he has to do is to realize his own fallen condition and to have a real desire to be restored to the state of grace. He then searches for the good preceptor to obtain the method that he is to follow to obtain deliverance. The good preceptor teaches him to believe in the eternal method represented by the scriptures and by his own example and precept enables him to understand and practice the life recommended by the Scriptures or *Shastras*. This life is then found to accord with the real purpose of Nature herself although it may not at once appear to be so to those misguided people who continue to trust themselves and their futile speculations for the attainment of the goal of domination over her which is the product of their diseased imaginations.

When an individual or community attains to the spiritual outlook, such occurrence need not necessarily be accompanied by an appearance of material prosperity. All the circumstances of this world come to such persons as opportunities of service provided by Godhead Himself. They include the varying conditions of their minds and bodies among such circumstances. They are thus enabled by the Grace of God, so abundantly provided, to rise above the cares and anxieties that afflict those who are ignorant of the substance of themselves and of their relationship to the things of this world. Those, who are spiritually enlightened, covet nothing of this world for their own selfish enjoyment. They employ their bodies and minds and all the circumstances of this world in the incessant and exclusive service of Godhead. They are neither workers nor idlers in the worldly sense as they have no hankering for worldly enjoyment in any form. They do everything by reason of their connection with Godhead and in order to serve Him. Such activities although they do not belong to this worldly plane benefit the workers themselves and humanity at large in the only real sense. But the nature of the activities of a Vaishnava is not comprehensible to the materialized mind.

We need not suppose, therefore, that the prospects of material civilization will either gain or lose in the worldly sense by such spiritual activities. The course of this world is determined by the laws of physical Nature. Spiritual activities raise us above passive subordination to the irresistible forces of Nature, as they belong to a different and higher plane. Their Value or location cannot be expressed in terms of the changing circumstances of this visible world. They obey a Higher law which dominates the laws of physical Nature. The Vaishnavas who consciously obey the Laws of the Spiritual realm also dominate physical Nature but not in the so-called visible material or illusory but in the real or spiritual sense. Those who follow the Vaishnavas are freed from the crushing slavery of this false existence by attaining to the spiritual service of Godhead and find themselves employed in accordance with the eternal needs of their souls without being thwarted by the current of this world. From the moment they are conscious of this, they begin to function on the transcendental plane. The wheels of physical Nature ceaselessly and relentlessly grind all those Who pursue the objects of this world for the gratification of their minds and bodies. Empiric science which misleads its votaries with the promise of selfish worldly advantage is, on its own admission, powerless to do so in the face of the incalculable and overwhelming forces of physical Nature. Empiric Science can never actually make us the lords of Nature.

The mastery over Nature which is gained by the servants of Godhead is different in Mind from that which is vainly attempted by empiric science and which is never actually realizable. Mastery over Nature is attainable only for the purpose of serving Godhead not for selfish enjoyment. The material is the external enveloping face of the spiritual. It is the inner, spiritual reality that lays itself bare to the vision of the devotee of Godhead who is willing to serve Godhead and Him alone therewith. To those who are lacking in spiritual vision, the activities of the devotees of Godhead refuse to manifest their real nature. On the contrary worldly minded people due to the limited range of their perverted worldly vision are disappointed on finding that spiritual activities are not necessarily followed by material improvements in the sense desired by themselves.

The real object of human life is not to accommodate worldly treasures to be left behind at the termination of a limited existence. The object of all life is to serve Godhead. That civilization is alone real which helps its

votaries to attain this one thing needful. The external form of the real theistic civilization may displease those who prefer the shadow to substance, the illusory and transitory to the true and the eternal, death to life. But the wants of our souls can never be really satisfied by anything short of the Absolute Truth. We happen to be so by our eternal constitution. We are under a delusion when we look to any other quarter for relief. **Any one who may be inclined to give a sincere and unprejudiced hearing to the voice of the Absolute Truth is bound to be convinced of the reality of its contentions, viz., that man can be liberated from the delusions of his false existence only by attaining to the exclusive service of Krishna, the Absolute Person, that such service can be learnt only by the method of convinced, rational submission at the feet of the servants and of the servants' servants of the Supreme Lord, that this is the message of Vaishnavism taught and practiced in this Age by Sri Chaitanyadeva for the deliverance of all fallen souls and that there is no other way of attaining the life-eternal except by the method of Sankirtana of the Holy Name recommended by the Scriptures and made available to all fallen souls by the mercy of Sri Chaitanya and His devotees.**

Sri Chaitanya teaches by precept and example the Full-Truth regarding the nature and functions of the individual soul and nothing that falls short of the Full-Truth can fully satisfy the wants of the little soul. It is possible to serve Krishna under all circumstances. That individual or society is really blessed which uses such opportunities as are provided by Krishna for serving Him therewith. There cannot be any discord or want of harmony in this world if we make up our minds to really serve Krishna and betake ourselves sincerely to the feet of the good preceptor for obtaining the real knowledge of such service. It is not possible for us to understand the nature of the spiritual service of Godhead by means of our mental speculations that are by their nature confined to a limited view of the objects of three dimensions only. This fact may be pleasing to our vanity which is the cause of our present degradation and misery.

in its turn and compels the mind and body to obey itself. Under these circumstances the mental and bodily activities of the *jiva* undergo a radical change and become spiritualized or dominated by the soul.

The awakened soul says In effect to the mind and body, "I am not identical with you. I do not want what you require. I have so long believed that I was identical with, yourselves and that our interests were the same. But I now find that I am really and categorically different from you. I am, made wholly of the principle of self-consciousness while both of you are made of dead matter. Being matter you can act and be acted upon by matter under the laws of Nature. Nature makes and unmakes you but she has no power over me. I am not benefited by your growth or harmed by your decay. You grow and decay by the laws of that govern your relationship with this physical universe. Falsely identifying myself with you I find myself compelled to suffer pain and pleasure due to physical vicissitudes that overtake you. I find myself unnaturally yoked to your functions such as eating, drinking, producing thought etc. and am forced to believe them to be my own functions by which I am benefited. I shall have of course to stay with you as long as it is intended by providence that I should suffer the consequences of this unnatural alliance with you. But I shall from this time do nothing to please you. I shall permit you to do only what I consider to be necessary for my well-being, viz., getting back into my natural position of free conscious existence unhampered by the unnatural domination by longing for material enjoyment. I refuse to be any more a slave of the sensuous inclinations of the mind and body."

This awakening is the result of unconscious association with liberated souls who are always coming down into this world to help us out of the fetters of worldliness. The awakened soul is now in a position to listen consciously to the voice of the Absolute Truth that is ever knocking at the closed portals of our offending ears for admission. It now believes in the tidings of the spiritual Scriptures and also in the necessity of understanding and adopting in life the teachings of the Scriptures. As soon as this disposition is sincere the necessity of seeking the help of a proper spiritual preceptor is really felt. It begins to distinguish between a liberated and bound soul. It also realizes clearly that it can be helped only by the former. It is the inevitable characteristic of the bound soul to deceive itself and others. The bound soul can never understand nor is ever willing to recognize its utter incompetence to grasp the real meaning

of the spiritual truths recorded In the *Shastras* because they are under the domination of the mind and body which being things of this world are naturally unfit to understand the nature of spiritual communications. But awakened souls have no other function than helping the bound *jiva* to regain its spiritual consciousness. The cooperation of the bound *jiva* is necessary for this recovery of its lost consciousness. As long as the bound *jiva* retains any liking for things of this world it is unwilling to receive the words of the *Sadhu* or the real meaning of the spiritual Scriptures. The *Sadhus* and the *Shastras* tell us that we have really nothing to do with the things of this world but much to do with the things of another world which is categorically different from this, that it is possible for us to enter upon our proper function even in this life, that the method by which this deliverance from the thraldom of our present false temporary existence can be obtained is recorded in the *Shastras* but in order to be able to really understand the message of the holy Scriptures it is necessary to listen to its exposition from the lips of a *Sadhu* who alone possesses a real knowledge of it.

If we are thus convinced of the necessity of consulting a real *Sadhu* we should be able to find him out and he will explain to us the mode of life recommended by the *Shastras*, which we should lead in this world, for the benefit of our souls. **The *Sadhu* is a transcendental person whose life is wholly regulated by the scriptures.** The Absolute Truth is never partial or less than complete. The awakened soul of the *Sadhu* is necessarily and completely free from all touch of half truth. The life recommended by the Scriptures is the life that is led by the *Sadhu*. It is not possible for worldly persons to understand unassiated the nature of spiritual living because it is categorically different from the life led by themselves. This difference between the two is not confined to this or that isolated aspect. It is to be found in every single detail of conduct. The change from worldly to spiritual life is not of the nature of reform but is truly a complete revolution.

The person who is liberated from the bondage of the world continues to perform the ordinary natural functions of the body and mind apparently in the same way as one who is in the bound state. He also appears to eat and drink, sleep and die like ordinary worldly people. The process of eating of such a person is thus described in the *Shastras*: A person whose body and mind have been accepted by the Lord is privileged to

approach the Lord and offer Him food and drink. The Lord is pleased to accept the food offered by such a person. By the acceptance of the Lord the food is spiritualized in the same way as the body and mind is spiritualized by their dedication to the Lord. This dedication of all food to the Lord is in the case of such a person truly an act of renunciation of all material food. The food that is accepted by the Lord is spiritualized and is changed into *Mahaprasad* or 'the great blessing'. **The Sadhu accepts the *Mahaprasad* not for the purpose of appeasing hunger or for the acquisition of bodily or mental health and strength or for any other worldly purpose but with the object of being enabled thereby to avoid the traps laid for him during his sojourn into this world by sensuous temptations of all kinds including that of eating, and obtains by thus honoring the *Mahaprasad* the inclination for the spiritual service of the Lord.** Honoring the *Mahaprasad* is thus different from eating, although to the uninitiated both may seem to be identical. The external form appears to remain the same although the real nature of activity is radically changed. **The result is that whereas by mere eating the sensuous inclination is strengthened and by honoring the *Mahaprasad* gluttony and its attendant vices are radically cured.**

Mahaprasad literally means 'the great favor'. The benefit to the soul that results by honoring the *Mahaprasad* is also open to the bound *jiva*. The Lord does not accept food offered by the bound *jiva*. But if the bound *jiva* honors *Mahaprasad* his soul is benefited. The food that has been offered by the *Sadhus* to the Lord is categorically different from ordinary food. To take ordinary food is harmful for the soul. By honoring *Mahaprasad* not only is the soul saved from the bad effect of eating but is positively benefited by obtaining the inclination for spiritual service. The *Shastras*, therefore, tell us to give up eating and honor the *Mahaprasad*. '**If the palate is conquered every other sense is conquered.**' We can never be freed from the attraction of sensuous temptations until we give up eating altogether and learn to honor the *Mahaprasad*. By honoring the *Mahaprasad* our sensuousness is diminished and ultimately disappears altogether and it is only then that we are enabled to understand the real meaning of the *Shastras*.

The *Sadhu* helps the fallen *jiva* to regain his natural state of freedom from sin and constant service of the - Lord by bringing about descent of the transcendental Sound in the form of words uttered by his lips and the

Mahaprasad in the shape of food that is offered by him to the Lord. The sound uttered by the *Sadhu* and ‘the *Mahaprasad* are not things of this world. They are not identical with ordinary sound, or ordinary food which are only means for the gratification of our sensuous inclinations and appetites. The word of God and *Mahaprasad* cannot be enjoyed or in other words cannot be used for the gratification of the senses because they are spiritual. Those who enjoy the *kirtan* or any spiritual discourse or eat the *Mahaprasad* for appeasing hunger or gratification of the palate are guilty of sacrilegious acts which serve only to prolong the state of sin and ignorance of the greatest possible calamity that can befall the human soul.

The *Kirtan* of *Hari* is the constant and natural function of all the faculties of the *jiva* soul in the state of its freedom from all affinities with this changeable world because the Absolute Truth is identical with *Hari*. *Hari* has to be served exclusively, constantly and by all the faculties of the soul. The only function of the voice is to chant the *Kirtan* of *Hari* which is identical with and inseparable from the simultaneous service of *Hari* by all the other senses. One who does not employ his voice constantly and exclusively in chanting the *Kirtan* of *Hari* has no access to the service of *Hari* by any other faculty.

The *Kirtan* of *Hari* has therefore, to be chanted by being humbler than a blade of grass. There can be no trace of worldly vanity. There can be no seeking after any worldly advantage. The only object should be to please *Hari*.

Absolute Truth is a living person and not an abstract principle. He has the power of communicating His commands to us and expressing His approval and disapproval of our activities. No one who does not fully submit to Him can understand His command.

The Absolute Truth is not anything limited or partial, neither can it be divided. It is -not dependent on any condition excepting itself. It is always one and the same. Listening to or chanting of it is always and necessarily beneficial being the natural function of the soul. Any other view of its nature will stand in the way of that perfect humility the outcome of absolute submission which is the indispensable condition of its realization.

A chanter of the *Kirtan of Hari* is necessarily the uncompromising enemy of worldliness and hypocrisy. As chanter of the *Kirtan* of Hari it is the constant function to dispel all misconceptions by the preaching of the truth in the most unambiguous form without any respect of person, place or time. That form has to be adopted which is least likely to be misunderstood. It is his bounden duty to oppose clearly and frankly any person who tries to deceive and harm himself and other people by misrepresenting the Truth due to malice or bona fide misunderstanding. This will be possible if the chanter of *Kirtan* is always prepared to submit to be trodden by thoughtless people if any discomfort to himself will enable him to do good to his persecutors by chanting the Truth in the most unambiguous manner. If he is unwilling or afraid of considerations of self-respect or personal discomfort to chant the *Kirtan* under all circumstances he is unfit to be a preacher of the Absolute Truth. Humility implies perfect submission to the Truth and no sympathy for untruth. A person who entertains any partiality for untruth is unfit to chant the *Kirtan of Hari*. Any clinging to untruth is opposed to the principle of humility born of absolute submission to the Truth.

Those who serve the Truth at all time by means of all their faculties and have no hankering for the trivialities of this world are always necessarily free from malice born of competing worldliness and are, therefore, fit - to admonish those who are actively engaged in harming themselves and others - by the method of opposing or misrepresenting the Truth in order to attain the rewards of such a policy in the shape of a. perpetuation of the state of misery and ignorance. The method which is employed by the servant of the good preceptor for preventing such misrepresentation of the truth is a part and parcel of the truth itself. It may not always be pleasing to the diseased susceptibilities of deluded minds and may even be denounced by them as a malicious act with which they are only too familiar, but the words of truth from the lips of a loyal and humble servant of *Hari* possess such beneficent power that all effort to suppress or obstruct them only serves to vindicate to impartial minds the necessity of complete submission to the Absolute Truth as the only cure of the disease of worldliness. Humility that is employed in the unambiguous service of the Truth is necessarily and qualitatively different from its perverted prototype which is practiced by the cunning people of this world for gaining their worldly ends. The professors of pseudo humility have reason to be afraid of the preaching of the servants of *Hari* one of whose

duties it is to expose the enormous possibility of mischief that is possessed by the forms of spiritual conduct when they are taken to task for serving the untruth.

4

All animate beings of this world are Vaishnavas or servants of Vishnu, the all-pervasive Supreme Lord. All lifeless objects are also Vaishnavas. Those who possess the faculty of taking the initiative are Vaishnavas as also those who do not possess the power of initiative. The Highest of all persons Whom all these Vaishnavas serve, Who is the root and support of everything is Vishnu. The atheist is also a Vaishnava by constitution, but not by disposition. His aversion to Vishnu is due to the abuse of freedom of will which is the natural condition of cognition forming the staff of the individual soul. The atheist is unwilling to serve Vishnu. He is, therefore, deluded to serve Vishnu and he can thus exist only through ignorance which overtakes the soul although he is by constitution perfectly self-conscious. This is the natural state. The atheist is a disobedient servant of Vishnu whose existence is maintained by the mercy of Vishnu in the form of His deluding Energy which persuades the atheist to accept willingly the ignorant service of Vishnu under the impression that the atheist is his own master in doing so.

The word 'Vaishnava' does not refer to anything of this world, either directly or indirectly. It means the servant of Vishnu and has not been coined by the linguists of this world. An etymological meaning has no doubt been ascribed by grammar to the word Vishnu. Vishnu etymologically means the 'All-pervasive.' But the etymological meaning, although apparently perfectly intelligible and acceptable to all people of this world and for that reason also convenient for adoption as implying a sufficiently distinguishing attribute of Godhead, is not, however, the true meaning of the word itself.

The peculiarity of the word 'Vishnu' consists in this that it is transcendental, that is, part and parcel of the revelation. The Name Vishnu, in other words, is identical with Godhead Himself. This peculiarity inhering in the word is necessarily incomprehensible to the limited intellect of man. The word Vaishnava as the name of the servant of Vishnu is similarly identical with the devotee of God. The word 'Theist' is

not claimed to have been revealed and has been coined by man and, therefore belongs to this world and is so regarded by all who use it. It has a worldly connotation and can have, for this reason, no reference to the spiritual except by way of analogy which, process can never be of any spiritual benefit to those who are not in a position to realize its analogical nature.

The Veda says, for Him there is no work nor any instruments for doing work. Nothing is found to be equal to or greater than He.

The power of the Supreme is heard to be various and is normally three, *vi%..*, Knowledge, Power and Work. He knows, but for Him there is no object of knowledge or knower. We target Him by the terms of the fourth dimension (*Turiya*) or the unlimited (*Vaikuntha*). He is the scorner of the knowledge derived from the senses (*Adhokshaja*). Such is Bhagavan, Who by virtue of His divine immeasurable power without being reduced to a position of subordination to the senses of the *jiva* chooses to maintain His own full independent existence.

We can understand the qualities of length, breadth and height. But the Entity denoted by the term Vishnu is not any of the objects included within the scope of the three dimensions. The Entity called Vishnu has an external form which is a mere toy for keeping our senses in play. Those who possess the knowledge of the Reality call those who mistake as Vishnu any Entity of three dimensions by the term illusionist (*Mayavadins*). The Vishnuvite Entity is not any of the products of physical Nature. That which is not apprehensible by the senses of man, from the fourth to infinite dimensions is termed Vishnu. He possesses the three-fold power called bliss-giving (*'Hladim*), cementing (*Sandhini*) and perfectly knowing (*Samvit*) respectively. By the proposition that all peculiarities from this fourth dimension upwards are located in Vishnu is not an Entity that is conflated to three dimensions.

The sensuous knowledge of man is compulsorily limited to the linear, superficial and cubical. The empiricist can understand no more than the linear, superficial and cubical. He in Whom all supremacy, power, glory and the potency, all beauty are ever present is alone Bhagavan.

He is an indivisible fully knowing Entity. Vishnu is not to be supposed to

be only one more of such objects as are observable within the circle of the horizon. He is indivisible, real, full knowledge. Indivisible knowledge is- not to be identified with partitionable knowledge. He is the basis of the principle of all renunciation. Is there anything that can be the measure of his detachment from selfish enjoyment? Renunciation signifies the absence of pleasurable activity. Whatever can be touched by the sensuous consciousness is liable to be enjoyed. But no contact with the Most Excellent Person *Purushottam* can be attained, no search can find Him in this world. In this world the indivisible manifestation of Vishnu is crossed by the divided manifestation of the creator (Brahma) and the destroyer (Rudra). Here the manifestations of Brahma and Rudra can be understood, but it is not possible in this world to reach the manifestation of Vishnu by avoiding those of Brahma and Rudra. Nothing that is attainable in this world possesses the quality of renunciation of selfish enjoyment. If Vishnu could have been found in this world He could not have been declared the basis of the principle of all renunciation. He would then have been reduced to a god resembling ourselves, bound with the eightfold chain, but He ever dominates over the limiting power. All renunciation has its support in Him. It is for this reason that His Name is the Surpasser of all sensuous knowledge (*Adhokshaja*). This world is created by the external limb of Vishnu. Whatever has obtained a locus standi within the vacuum is not Vishnu. To be a divisible part of Vishnu is to be His illusory power.

Bhagavan can be served by the quality of devotion. If we regard Him in connection with abstract knowledge He is designated as *Brahman*. In connection with knowledge regarding the Supreme Soul we are enabled to approach close to Him. If after attaining His proximity we engage in serving Him, then the Entity who is the eternal object of service is called *Bhagavan*.

Vishnu is not a changing Entity. Vishnu has not sprung from any other entity that is different from Him. The thing which is the changing product of empiric knowledge or the process of control over the mind is subordinated to the senses. By knowledge *Brahman* is attainable, by Yoga the Supreme Soul is attained, and by the principle of service alone embodying full Knowledge and mental control (Yoga) *Bhagavan* is attainable.

It is by all means our duty to restrain the faculties of the mind from meddling with external objects. But is it practicable? Says the Bhagavat, the soul which is being always overtaken by lust and greed cannot be tranquilized so effectively by the methods of Yoga such as *Yama*, etc. as by the service of *Mukunda*. There are bears and tigers in the forest. If one enters the forest with the resolve of making a club by which to slay them so soon as they attempt to bite and with this intention begins to cut timber for making the club he has to forego the chance of killing the tiger if it makes its appearance before he has finished making the club. If before the attainment of realization (*Siddhi*) by means of Yoga one is liable to be slain by the tigers and bears in the shape of lust, anger etc.—the predicament that over-took *Vishwamitra*, the model Yogi, on his meeting with *Menaka*,—then the attainment of the wished for goal in the shape of the abeyance of the functions of the mind is rendered impracticable for good. The honey secured on the path of work for worldly well-being attainable with so much difficulty is doomed to drain off like the honey of the lotus flower accumulated with arduous toil in an earthen pot with a hole that lets it out. By concentrating upon the activities of the outside world temporary peace of mind for the time being may be produced but by its means real lasting happiness or the supreme peace of the soul is not gained. Success is not attained by serving the shadow or without worshipping *Mukunda*, the reality that delivers from the bondage of worldly ignorance. Those who serve the symbol or shadow postulate the function of God in accordance with the requirements of the formula *Iswara pranidhanad vd* or in other words, although they admit God in a secondary way as a minor and not a necessary means of attaining their object they do not recognize any relationship with or necessity of God for themselves, their only object being the suppression of the functions of the mind. But those inexperienced schools do not understand that the suppression of the functions of the mind is never attainable by such methods. Salvation can never be gained except by the service of *Mukunda*. When we discard the service of the Lord we are swallowed up by the service of inanimate Nature. There is, therefore, no possibility of deliverance except by serving *Hari*.

He is called free in this life who has an active desire to serve *Hari* by Work, mind and speech in all circumstances. If I chance to meet with the damsels *Menaka*, in the midst of my activities for controlling the breath I

am sure to be ruined. If I am attacked by the tiger while still busy in cutting the tree for making my club my success will no longer be possible. **If *Hari* is worshipped why should one practice asceticism? If *Hari* is not worshipped why need a person practice asceticism? If *Hari* is both inside and outside what is the use of practicing asceticism? If *Hari* be not both inside and outside what is the necessity of practicing asceticism?** We find many methods laid down in the *Shastras* but the best path is that of taking the Holy Name.

The *Puran Shastra* proclaims at the top of its voice the formula of the Divine Name, "***Hare Krishna Hare Krishna Krishna Hare Hare; Hare Rama Hare Rama Rama Hare Hare***." It says that if you want to be saved from the state that is normal for this age of discordant speculation adopt the Divine name which will enable you to swim across this ocean of Discord (*Ka&*). Between the Absolute Name and its possessor there is no such difference as separates the names of this limited world from their possessor. *Bhakti* is nothing but activities laid down by the *Shastras* that are performed with reference to *Hari*. If we pretend to worship Vishnu with the object of filling the belly then such activity is not devotion (*Bhakti*) but is only improper work (*Vikarma*) or offence (*Aparadha*). All endeavors for the satisfaction of relatives and the adventitious physical body is work (*Karma*) not 'devotion' (*Bhakti*).

Whatever function happens to be of the nature of the search for a way out of the miseries of this world is not worship of Vishnu. To all external appearance, these indeed seem to act as servants of Vishnu, but as they do not admit at the subsequent stage the eternal nature of the service of Vishnu therefore, in the words of the *Bhagavat*, they fall headlong into the abyss after having climbed with great difficulty to the steep edge of the transcendental position, by reason of undervaluing the support of Thy Feet. The sojourners on the path of work with the object of benefiting themselves enter the realm of death after their merits wear off.

By worldly work or worldly knowledge the *summum bonum* desired by the transcendental seers is never gained. It is only if one has the good fortune of listening to the tidings of *Hari* from the mouth of one who serves *Hari* in the measure of cent per cent of his activities that he is enabled to obtain the sight of the transcendental good and the bonds of his heart are snapped, all doubts are cut through and all worldly work is worn off. The continuous remembrance of the twin lotus Feet of Sri

Krishna by destroying all the evils and dangers of the *jiva* multiplies his unbounded well-being. By the recollection of His Feet purification of the heart and devotion characterized by knowledge, wisdom and love attended with detachment from the world are gained. From the most effectual association with the saintly devotees (*Sadhus*), by continually serving with love those pure words on which they discourse that draw the attachment of the heart and the ear, these will soon arise and grow gradually faith, then liking and lastly amorous devotion for Me who am the Path for the stoppage of ignorance. The desire for one's own sensuous gratification is called lust. The desire for the gratification of the spiritual senses of Krishna is known as Love.

Krishna is the only Enjoyer of all objects in their unconditional state of existence, the only Master of all entities, the only Friend of all things, the only Son of all parents. The only sweet heart of all maidens. One to whom Krishna manifests Himself as the object of worship no longer serves any other object.

"What I am able to understand, what pleases me, what interests me, I will approve and what is not so I will discard." —This is what the seeker of selfish pleasure says to himself. What the Bhagavat says, the message of the good, is like the *myrobalam*. The servants of *Bhagavan* (*Bhagavats*) go about chanting his good tidings. For those who are disinclined to listen to the message of the good the Bhagavat has the following provision of imprisonment with hard labor. The God who executes the cosmic law of doom (*Yama*) declares to His emissaries frustrated in their mission of death by the messengers of Vishnu. "Bring up before me for receiving their due punishment those sinful mortals who are always averse to the sweet taste of the service of the Supreme Lord and being constantly addicted to mere domestic pleasures that lead to hell are deprived thereby of the bliss of association with the *Paramahansas* who are free from all selfish desires. Bring up to me for punishment those worldly people devoid of the service of Vishnu whose tongues desist from chanting the glories of the Lord, whose minds do not recollect the Lotus Feet of the Lord and whose heads never bend to the Feet of Krishna."

Vishnu is not a thing that is located within the Jurisdiction of our senses. Brahma, the Creator, stole the calves of Krishna under the supposition

that Krishna was one of the objects subject to Himself and included under his creation. When Krishna broke the pride of Brahma by making manifest the exact visible figures of the identical herd of calves by the force of His own inconceivable power Brahma realising the omnipotence of Krishna addressed Him in the following prayer "Thou Invincible One, they alone in all the three worlds can conquer Thee, Who remaining in their own positions with the help of their ears, listening to the tidings of Godhead chanted by the mouths of *Sadhus*, giving up with body, mind and speech the desire for accumulation of empiric knowledge by adopting the ascending method of reasoning dedicated to selfish enjoyment, turn their faces in the direction of service by being firmly disposed to submission. Great ones! Those who for the purpose of gaining an isolated existence adopt as beneficial the knowledge regarding worldly enjoyment by giving up the service of Godhead obtain only misery. Just as a person is disappointed by pounding husk from which the grain has already been extracted by finding nothing inside it, so also only suffering is found in the end to be the fruit of their labor."

The holy Names of the Godhead are not fabrications of the human brain like other names current among the nations that refer to things of this world. There are no doubt also epithets of Godhead coined by man. Such epithets need not be classed with the real Names. The Names 'Vishnu', 'Krishna', etc., are the eternal Names of the Godhead. As such They are identical with the Form, Quality, Activity and Paraphernalia of the Absolute. The holy Name of Godhead possesses this additional power by the will of Godhead that He is the first to appear in this world to the Truth-seeking cognitive faculty of the soul who is not satisfied with worldliness. The spiritual nature of the holy Name and His descent into the purified consciousness of the sincere seeker of the Truth is the only means of spiritual enlightenment revealed by the Scriptures available to us. The holy Name in the Form of the word or spoken Sound belongs to the realm of the Absolute, The holy Name is Godhead Himself and is the source of all cognition. The cognition of the individual soul of man is derivative, conditioned by the will of the Source. The limitation of human cognition is willed by the source. Deliverance from limitation also proceeds from the same quarter.

So long as the ban of limitation . is not lifted from the cognitive faculty of a person he is unable to realize the real nature of the holy Name even

when He chooses to appear in this world in the Form of the spoken Sound. It is open to the Sound or Name Himself to lift the ban. It is His will revealed in the scriptures to lift the ban if the individual soul is sincerely inclined to seek for real enlightenment, which can only be by grace.

Atheism is nothing but refusal to recognize the supreme necessity of Divine Grace and, by implication, of the implied necessity of receiving enlightenment from the servant of God, in the form of the spoken Name. Any concession in the matter of nomenclature is thus a concession to the atheistical disposition. The atheist alone can insist on his own concocted terminology in pursuance of his principle not to recognize the necessity of Divine Grace and its implications. Such persons are not likely to be benefited by any discussion of the subject of the Absolute and are excluded from real participation in such discussion by deference to their own bad logic.

The term 'Theism' which is so current and is regarded as being properly applicable for designating the revealed creeds, is not free from very grave defect for the purpose of expressing the real Truth. Theology should not allow itself to degenerate into a mere speculative science on a line with the empiric sciences. There is a real Subject of investigation for theology Who is categorically different from the subjects of investigation of the speculative intellect. This clear demarcation must be preserved; with sufficient care which cannot well be expected from those who are themselves wholly ignorant of the Truth. No competent mechanic will agree to run his locomotive except by the proper method because he really means to run his machine. The speculators on the Absolute are not in the know and should be wise enough to have the modesty of their, utter ignorance. They should not regard the conduct of the hypothetical mechanic as either narrow or orthodox for the reason that it happens not to be identical with their unproved speculations. The real theologian must possess the degree of orthodoxy of the competent mechanic and need not give up his function of guiding the machine properly by uncalled for deference to the wishes of the passengers who never expect any such foolish concession to their irresponsible opinions.

If it be asked whether it will be possible for those who are not in the know to follow any discussion conducted in transcendental vocabulary, the

answer is that the business is to understand the transcendental by means of the transcendental, by the grace of the transcendental. It should, therefore, be possible for one who is not in the know to join in the discussion as learner, but only as learner. If he Wants to know» the discussion will be intelligible. If he wants to serve it will also appeal to his conviction. All this will be possible by the grace of the transcendental teacher, because, being in the know, he can properly manipulate the analogical vocabulary to explain the nature of the holy Name of Krishna as being the only Means as well as Goal of all spiritual endeavor.

Krishna is the only Cause of all causes, He is the Cause of Brahman (the Great), the Cause of *Paramatma* (the Supreme Soul), the Cause of all existences of Vishnu, Krishna is the Supreme Ruler, the Embodiment proper of the principles of existence, cognition and bliss, the primal Lord without a beginning, the ultimate Cause of all causes.

If Krishna is supposed to be amenable to the canons of history, there forthwith ceases to be any real quest of Krishna. The materialistic judge is thereby enveloped in the fog created by Krishna's delusive power. "This delusive power of Mine is supernatural and is possessed of the triple quality of worldly knowledge, sensuous activity and inanimation. Those who seek only My protection can cross the ocean of this illusion." There is no other method of well-being than His service, than listening unceasingly and with care to discourses about *Hari* from the highest devotee who is the best beloved of Krishna.

At present our eternal function in a perverted form is spread over a variety of objects. If we are enabled, as the result of obediently following the person who is the greatest of all great persons and the best-beloved of Krishna, to obtain the sight of Krishna in the neighborhood of the *Keshi-Tirtha* there no longer remains in us any desire for seeing anything else. When Brahma speaking with four mouths, *Anantadeva* speaking with a thousand tongues are unable to complete the discourse on the Vaishnava religion how little can I say of it who am so insignificant? Yet may I continue to listen to my last day to discourses about *Hari* from those who really serve *Hari* and to chant to my last day the discourses about *Hari*, about the religion of the Vaishnava.

"He who listens to or describes with faith the Pastimes of Vishnu with the

spiritual damsels of Vraja attains to the Transcendental love of Godhead and thereby that patient person is quickly cured of all lust which is the disease of the worldly heart."

Chapter – 12 SPIRITUAL MORALITY AND AESTHETIC CULTURE

1

Instead of attending to the leaves and branches, it is judicious to go to the root of the matter. Devotion to Godhead lies at the root of the real purity of morals, not of so-called morality which is a sham.

It is said in Srimad Bhagavatam that all that is really good in virtue, knowledge and sacrifice is to be found in the person who worships God Vishnu for the sake of such worship. One who is without devotional aptitude to God is necessarily addicted to the unspiritual processes of karma, jnana and yoga which are opposed to the service of God. Such a person, interesting himself in many transient things, cannot also serve God at the same time. So how can we expect any really good qualities in him?

The strength of the whole super-structure of a building depends upon the strength of its foundation. If the centre of all morals and good qualities be not kept in tact then the inevitable result of digression into the danger zone is sure to follow. If the root of the matter be not always kept in view, all efforts for maintaining the health of the trunk and the leaves and branches will only do positive harm. The inconveniences of the jivas are due to their forgetfulness of Godhead. Due to the utter absence of the culture of Godliness wrong speculative theories of conduct involving even denial of the existence of the Fountainhead of all good qualities, are rife among us. This world is worked by the three principles of birth, conservation and destruction (Sattwa, Raja and Tama). Hence thousands of inconveniences are to be found yoked to one seeming convenience, and in trying to remedy one evil either the other evils increase or new evils are brought into being.

The baneful effect of present-day moral education divorced from true theistic culture, has spread in the land like an epidemic with the result that the students of our schools and colleges, sceptical about the very existence of the spiritual Controller, have not only degraded

themselves to impolite and unseeming conduct towards their controllers of the moment, viz., the teachers and professors, but have actually fallen an easy prey to revolting forms of immorality. Indiscipline and luxurious living in their multitudinous forms, in the names of social liberalism and non-sectarianism, by organising a doctrine of convenience, are making the epidemic of atheism more deadly and widespread.

In my college career in the Calcutta Sanskrit College, I had an occasion to discuss with the then Principal of the College, the utility of theistic culture. He appeared to cherish the view that a man can lead a moral life independently of theistic culture. I took exception to the proposition and asserted that morality divorced from theistic culture is only another name for the doctrine of convenience and enjoyment, by which neither individual nor social good can be attained.

On another occasion, when I had been to the place of late Pandit Iswar Chandra Vidyasagar, he said to us, "You see my friends, when I have no actual experience about Godhead or about His Real Self then, even taking it for granted that He exists, if I make any statements about Him and if He proves to be unlike what I say in all sincerity, I should certainly run the risk of being taken to task by Him after my death. For that reason I do not like to enter into any discussions about God with anybody, but only give ordinary moral instructions which I understand and act up to myself." A great theist who was present said to the Pandit, "Why then have you written in your book, "Bodhodaya" that God is without a form and of the nature of the principle of awareness? Have you written this after you have actually seen Him? Or have you made those statements by merely relying on some conventional doctrines?"

Views like the above have passed current among the empiricists of all times and to this day. While on the one hand they aver that as they happen to know nothing about God, they should not hear nor discourse about Him; on the other hand, in spite of this utter ignorance they are always busy to declare Him to be an Impersonal Entity. To this I contend that as they do not know anything at all about God does it become them and all those who are equally ignorant to hear and discuss about God with those who are well-versed in the line? It is, indeed, strange that without giving a patient hearing to the adepts and without systematic culture, under the pretexts of not being prepared to pass any judgment

thereon, we should run to do so according to our passing mental predilections. Hidden atheism of this type has eaten into the vitals of most persons. Mankind has a natural tendency towards this impersonal idea of Godhead and it has spread among them like a contagious disease. The idea may be traced to the innate desire of mankind to be freed from all subjection to their Sole Governor, which can be effected if He can be proved to an Entity without a Form. The attempt to make Him Impersonal is an attempt to deny His eternal Rulership. The argument is this, that we ourselves should possess eyes, ears, mouth, form, senses and so forth, but Godhead must not have any of these; lest if He be furnished with these He might be brought down to our level. Those who maintain that when Godhead comes into this world He does so by putting on a form of flesh but that His real self is Impersonal or in other words devoid of transcendental Name, Form, Attributes and Pastimes, also throw off the yoke of His Rule in a form that may pass undetected.

Anarchy flows directly from the idea of there being no real Ruler over the affairs of man. Moral order divorced from the ideal of government has no root. Sannyas, renunciation, self restraint and any other activities of a person which are not of the nature of acts of submission to the Supreme Governor, though they may dazzle the eyes of the world by their so-called excellence are nothing but sterile atheism. To pretend to obey only moral rules irrespective of regard for Godhead, is like living in a kingdom without acknowledging the authority of the king. Those who are naturally inclined towards Godhead, even though they may appear to the superficial observer to be vitiated are in reality most fully established in moral living.

All moal principles and those who enforce the moral order have their seat in the devotees of God. So, if instead of making any futile dissociated attempts for the cultivation of conventional morality, the attention of a person be directed to the service of Godhead, all real morality and good qualities will be found concomitant thereto. The order is not morality first and devotion to God next. Devotion has always the first place, in as much as every good is concomitant to it. Devotion is the meaning of all morality and real devotees of God are never immoral, not even in their dreams.

But worldly people take a contrary view and give the service of Godhead the second or subsidiary place to morality on the assumption that moral

living may easily dispense the same. There are people who admit the existence of God in thier practical conduct as a means of establishing themselves in moral life as if Godhead is a mere steward and caterer of their worldly conveniences and comforts. They opine that Godhead exists only for making us moral and not for our service. To make Him exist for morality is to make Him an order-supplier. Such misguided persons make a show of serving God for a time in order that while leading a life of gross worldliness they may pass before the world as self-restrained holy personages, but their purpose is to turn their so- called object of worship into an Impersonal Entity in the long run. Godhead exists in His Transcendental Form that is visible only to His devotees who render their services for the gratification of His senses. **Neither conventional immorality nor conventional morality which are divorced from the service of Godhead and are practised for the sensual gratification of men, has any place in the conduct of those who live for the gratification of the Senses of God.** All morality, sanctity, self-restrain, good manners, patience, humility, and every other good quality of the head and heart are always anxious to serve the purpose of the devotees if they are accepted for the worship of God. Thus it should be admitted on all hands that to seek to separate morality from theism and to imagine Godhead Himself to be subservient to the rules of conventional morality, is nothing short of undiluted atheism.

If we try to drive out immorality from our midst, quite independently of any consideration about our eternal relation to Godhead, it will lead us further away from our eternal good. We must trace the mischief to its root and seek to be acquainted with the Fountainhead of all good. If we be mistaken in our relation to the All- pervading Vishnu, the Fountainhead of all real good then we are likely to be hurled down into the most chaotic abyss and be led more or less consciously into the eddies of atheistic thought which makes us suppose that the talk about theism is barren monotony.

Godhead is Absolute Truth. The various aphorisms of the Shrutis are classified in the Vedanta Sutras of which Srimad Bhagavata, the holiest of the holy Puranas, supplies the complete unambiguous interpretation. May Godhead Who is the embodiment of full-knowledge and full-bliss, be our Object of pursuit and culture.

People propelled by the different qualities or gunas of maya are variously occupied in this world. When the final power of arbitration rests in the hands of people of different creeds, God becomes a means for the gratification of human senses. In pursuance of this method five kinds of gods have been brought into being by the imagination of maa Persons following these heterogeneous creeds are not only in doubt about the truth but they are also challenging the claim of the Shrauta- doctrines of the twelve Mahajanas (viz., Brahma, Narada, Shambhu, Kumara, Kapila, Manu, Prahlada, Janaka, Bhishma, Bali, Shukadeva and Yama) to monopoly of the knowledge of the Truth. What is the cause of this challenge? These doctrines cannot be dove-tailed to the aptitudes of the conditioned state. Empiric attempts maybe compared to the attempts of Ravana to construct a flight of steps from this earth for climbing to heaven. Constituted as we are, things of the fourth dimension are not cognisable to us at present. If we do not admit the unchallengeable position of the Supreme Self we shall be anxious to pose as the same. If no relation is discovered between jivas and the Supreme Self, and if, along with that discovery there be no eternal function for the attainment of an end directed to Him, numerous difficulties are sure to crop up. Those who have no paramount regard for such means and end and are apt to place all kinds of means and end in the same category, i.e. as equal to one another, ultimately verge on the doctrine of impersonalism. Thousands of people are bringing forward thousands of proposals for confusing the issue. In the absence of the real aptitude towards the Fountain-head, people are likely to have an increasing proneness for these heterogeneous proposals. Bhakti or devotion seeks the gratification of the Senses of Godhead. If His Senses are gratified, no question of gratification of the senses of the multitudes of the people of this world will ever come up for consideration as one's duty. It can be easily understood that His satisfaction would surely lead to the satisfaction of all the cravings of human nature.

If by our unnatural hankering for something other than the full Integer, we succeed in having the object of our desire then, too we will surely murmur against such an untoward result. Hence we should try to settle, first of all, as to our real needs. Had the needs of all people been the same, there would not be any rupturous difference of opinion. It is true that the needs of the soul are the same in every case. The needs and ends are different when the pure essence of souls is overlaid with subtle or gross material

affinities. The intending levellers of means and ends are trying to form a homogeneity of heterogeneity.

When the Absolute is denied His Own place, nothing of an absolute nature can be created out of such denial. Curd cannot be formed from water, but milk can be made into curd with the help of acids. Eternal good can be derived only by the culture of the fully Transcendental Personality — a truth which is echoed also by Srimad Bhagavatam.

We are eternally in need of something really positive; but the things of this world and worlds beyond which we may requisition for our present purposes, are essentially negative. To be merely free from all shortcomings is not the only ultimate goal. Does positiveness lie in the cessation of all shortcomings only? Is salvation the *Summum bonum* of our life? Are we not to know our duties after salvation? The salvation which has not the service of Godhead as its ultimate goal is not worth striving after. How long also can such salvation keep a person in a negative position?

In whatever stage of life a person may be placed, he will attain the eternal good if he is only anxious to hear from the lips of Sadhus the Transcendental Words about Shri Hari. Even those who are misguided in the determination of the means and the end of human life will attain lasting good if they be inclined to lend their ears to discourses about Shri Hari.

Mayic things teach us either to enjoy or abandon them. We sometimes run after them for enjoyment. But when we find that in trying to do so we have been unduly overpowered by them, we strive to shake off our claims, and to our utter surprise, we find that it is then too late. There are persons who on discovering the bitter effect of indulgence in sensuous enjoyment, try to cut themselves off from the things of enjoyment. But these Tyagis cannot thereby get rid of the smouldering flame of their suppressed hankering for enjoyment. **One who can find the use of everything of this world for the service of Godhead is not required either to enjoy or to abandon anything.**

If Shri Hari is served by a person living with his family, it is well and good; if He is not served after renunciation of this world such sacrifice has no

value whatsoever.

A sedate and intelligent person is naturally anxious for his eternal welfare. Everyday is desirous for his own good. Tempted by things that give pleasures to the senses, men offer themselves to be pounded in the grinding machine. We are not always prone to lend our ear to what will be conducive to our eternal good. So long as we are apt to accord exaggerated honour to the thought-currents of this world, discourses about Shri Hari can find no entrance into our ears. No eternal good can be expected if we take recourse to the flowery path of enjoyment marked out by Rishis like Jaimini. How is it possible to arrive at a definite solution, while standing on things that are always changeable?

If we learn to rely upon the guarantee vouchsafed to us by Lord Shri Krishna in the Gita, we can be sanguine about our future good. He has advised us to render service to Him only and that too, for the gratification of His Senses, by abandoning all functions of body and mind, all rituals laid down in the Vedas, all shyness and all sensual enjoyments.

The people of this world could not understand this teaching of Shri Krishna. Hence Krishna Himself under the garb of Shri Krishna Chaitanya made His Advent into this world to teach people to serve and to worship Shri Krishna. He can be worshipped in five principle Rasas viz, Shanta, Dasya, Sakhya, Vatsalya and Madhurya. Shri Krishna Chaitanya is the most magnanimous of all the spiritual teachers of mankind. When jivas digressed from the path of devotion and worship of Shri Krishna, He has shown in His Own Lila in the garb of a Spiritual Preceptor, the way to serve Godhead.

The process of Bhajan or worship is not a borrowed one, nor is it a function to be limited. Bhajan is possible by self-realisation. The qualities of Tamo-guna should be neutralised by the culture of those of Rajo-guna. The qualities of Rajo-guna are to be neutralised by the cultivation of those of Sattwa-guna. By the neutralisation of the qualities of Sattwa the Transcendental Entity can be expected to be realised on the attainment of the attitude of Nirguna an attitude where transcendental qualities predominate. Teachers and students can attain their eternal good if only they choose to go to the root of the matter. What the Teacher of all teachers has taught us should be the essence of all teachings. Hence we

must cultivate the service of Krishna, without being anxious, in the least, for the attainment of Dharma, Artha, Kama and Moksha, all of which fall into insignificance on the appearance of Transcendental Love. Whether we have been able to give satisfaction to the Senses of Krishna is the only thing that matters. So we must humbly pray that as long as we are permitted to live in this world we may by our every act of respiration by our every movement of limbs and body, by our every word carry on the positive culture of devotion towards Krishna; and in doing so, we must be on our guard that we do not try to carve out a share therefrom for our own gratification. No real cultivation of devotion to Krishna is possible apart from close association with the Sadhus. Besides, one must be humbler than a blade of grass, more patient than a tree, and so forth. All this must be natural and not an artificial mimicry. To attain the eternal good one must incessantly listen to the Transcendental Words from the lips of those who are cent per cent servitors and associated counterparts of Shri Krishna.

2

The proper cultivation of the sense of beauty that is latent in the soul is grossly neglected by the people of this world, who are preoccupied with the never-ceasing struggle for perpetuating their ugly

animal-existence. In the uncivilized state the simple needs of this anaesthetic life are easily procured, and man would seem to be in a better position to attend to the dictates of his suppressed aesthetic nature. But actual experience has shown that this hypothetical leisured savage is no more attentive to the principles of true beauty than toiling civilized humanity. That, however, is not the reason why the savage state appears to be loathsome to civilized man. In proportion to man becoming civilized, he affects to have become aware of the grossly unaesthetic character of man in the state of his uncovered nature. Mundane civilizations have taught man to hide those admitted deformities of his nature under the external thin coating of polish supplied by the fine arts, etiquettes and conventions of civilized society.

So-called civilized man is a sly and constructive opponent of true reformation. The fine arts derive their inspiration as well as their material from physical nature, the source of all ugliness. In the words of

Shakespeare the only function of art is to hold up the mirror to physical nature. The attempt to exploit nature for one's gratification is not the only mundane aesthetic performance. The interest attached to the attempt to reproduce nature by means of art is due to the fact that man is kept in countenance by the contrivance of the deluding potency offering him the chance of such fictitious performance for hiding his and her ugliness. The improvement of scientific knowledge becomes necessary for this purpose.

The art of reproducing nature possesses this fictitious aesthetic value also only so long as it is a strictly for subordinate purpose. The sensuous mind is pleased by the contemplation of nature by the law of association, the process being connected with our bodily needs. The mind is thereby enabled to project itself into the more palpably ugly affairs of the body by proxy. This is done in different ways. In painting, the process takes the shape of the skilful use of appropriate shading, grouping, expression and posture which impart to the pictorial composition its value, by suggesting further possibilities of sensuous gratification.

All realistic representation has to be enlivened by a subtle idealism referring to the body. The function of art has been supposed to co-exist in giving local habitation and a name (referring to the connection of the idea with the body) to airy nothings, the possibility for such achievement being supposed to be open only to the aesthetic (or naesthetic?) faculty of the 'designing' artist. This is 'the consecration and the poet's dream'. There are successful art critics who are able to analyse a good song into its gross motive and constituents. They are in the know. They can appreciate the performances of the artist by reducing them to the terms of the known 'commonplace' viz. the gross animal needs of the body. The management of the stage, for instance, becomes an art in the hands of a person who knows how pleasant illusions and surprises can be produced by the manipulation of ordinary familiar reactions of the light on the retina. The basis of art is an experience of the physical body and capacity for acquiring such experience. There are persons who are devoid of the physical sense-apparatus for appreciating music. No amount of theoretical training can make up for the absence of this 'natural' basis of artistic temperament in their case.

The principle of the aesthetic quality in art is traceable to the possibility of

providing indirect gratification for the body and mind by the resources of experience, by the manipulation of material objects in their relation to the physical body. The faculty that is able to discern what is likely to be generally pleasing for this purpose in a particular composition, is the artistic faculty. The creative side of this faculty, expresses itself in different forms and in terms of different materials. But art ultimately appeals to the senses and to the mind which is the king (as well as slave) over the senses. If the object is to please the eye, colour is used as the material, and the resulting composition is variously designated as painting, decoration etc.

Proportion, symmetry, assortment, etc. are not themselves also imponderable and unanalysable principles. They appear to be so only at first sight and by a kind of illusion due to defects of the senses. The eye, ear and every sense organ are capable of being imparted a fair measure of this improvised aesthetic capacity by careful drilling. The highest artistic capacity is supposed to a gift of nature only by deference to an age long superstition. But man hopes to be able to manufacture all the geniuses of the bygone times with the progress of scientific knowledge. Little children are actually imparted the outlook of all the great geniuses of the olden days in the kindergarten classes of modern infant schools.

The nation, which happens to possess the best country, the best libraries and laboratories, the best trained scholars, statesmen, etc., quickly outdistances the achievements of every other nation in the different fields of human endeavour, including the aesthetic. Every nation is also anxious not to be left behind in this race of civilization.

The theory of the survival of the fittest in the struggle for existence is by no means the fiction that some of the philanthropists still affect to think it is.

The term 'Commercialism' perhaps best expresses the typical method of the immediate modern Age. Everything is being rapidly and visibly commercialised. The nation, that possesses the strongest commercial organisations and capacity is also the most successful in the struggle for all-round efficient international existence. Nothing, however, is so easy now-a-days as the manufacture of experts. And civilization is being made in its turn by the export in the laboratories. Nothing that will sell can be

made except with the help of the most up-to-date workshop. Nations judge one another's civilization by respective sizes of the focal lengths of the biggest and smallest telescopes, and other scientific appliances in their possession. The mechanical help is all important. The more one is able to spend on it, the greater is one's resulting efficiency, goodness, health, beauty, and what not?—in this purely commercial age. Good looks, good health, strength, a good voice, a charming landscape, everything worth having, is prospected for being turned to its full commercial use.

But the formula 'struggle for existence' does not convey the whole reason for commercialism. A man can live and survive on very little. I do not mean the plain living of today which has a very different meaning from the plain living of a century ago. The mischief is that even plain living is also rapidly acquiring the commercial sense. Living without the help of science is not now-a-days admitted to be plain living proper. Science has got hold of this matter, as of every other affair of man. A person who aspires after plain living must not think of being less artificial than one who chooses to live high. There is the same worry, trouble, art and science in both. Nevertheless even artificial plain living is coming back to 'natural' plain living.

Beauty means what only the experts judge to be so. The advertised beauties accordingly find it increasingly difficult to live up to the scrutiny of their judges. The help of science and art has to be availed by every woman who seriously wants to pass for an up-to-date beauty. Even the effusions of poets receive the most careful scientific preparation for the same reason. Such is the Age. Such is its craze for improvised uniformity of perfection in every matter.

That which cannot be retained, that which is bound to grow stale, which is to be liked by persons who seek the gratification of their senses, which is made up of ugly constituents, is proclaimed as the goal of the science and art of aesthetics. What is natural is not regarded as beautiful, on principle. The unscientific is ugly. That which is natural and beautiful is pronounced abnormal and ugly unless it is endorsed by the voice of the expert.

But the physical body and mind are changeable and perishable. It is futile

to set the standard of beauty for all time by reference to them. There is undoubtedly the shadow of the true principle of beauty, pervading these aesthetic attempts of this world. But the shadow also serves to remind those, who are in real earnest in quest of beauty, that the substantive principle is not to be found in the natural state in any products of this world, nor can it be found by our present defective sense-organs.

There cannot be a well imagined greater shock to the sense of beauty than the attempt to deck a corpse. The endeavour to decorate the things of this world by means of our mundane resources, is very similar to the attempt to beautify a dead body. The result is a foregone conclusion. Our aesthetic favourite of this moment are discarded at the next in favour of others who also are replaced by others in their turn. The king who lives in the most costly style has no more liking for the showy splendours of his royal state, when they are not renewed, than the pauper has for his old tattered rags. Familiarity breeds contempt for all things of this world on account of their inherent ugliness which is found out on actual contact.

Poets and painters rely upon the equally futile resources of their limited imagination for masking the inherent ugliness of the conditions of mundane existence. Such imagining is not intended to lead us to the reality. Goldsmith truly hit the function of the worldly poet and artist when he declared that their wisdom consisted in innocently amusing the imagination in this dream of life. The imagination does not want anything that is not new and not to its liking, and its liking is ever directed downwards to its kindred point of the flesh, or the corpse. It is not possible even for the imagination to deceive itself regarding to naturally loathsome character of the dead body, the ultimate source of its inspiration. The imagination of man is no more competent judge of his real aesthetic needs than his scientific acumen. Both are directed to mundane objectives which are essentially ugly and unwholesome.

There can be no abiding value in poetry unless both poet and his surroundings are radically changed into entities that do not irresistibly and unaesthetically drag us down to the most rotten things of this world. It is no true poetry that seeks to disguise this fact by the external embellishments of rhythm and vocabulary. Such ingenuity can only amuse those to whom it is a novelty, and can do so only till the trick does not grow stale. It is the logical nemesis of this state of things that

commerce is rapidly getting hold of every department of this make — believe aesthetics. The tailor is making the man, because strangely enough man wants to be made by him in seeming despair of any better alternative.

This craze for the gaudy baubles and trinkets of this world is responsible for the repugnance that is exhibited by the materialistic thinkers to any serious consideration of the Real Centre of the principle that is distortedly reflected in the aesthetic enterprises of this mundane world. The attitude to condemn spiritual aesthetic without a hearing by infatuated reliance on its unwholesome counterfeit, perpetuates our degrading thraldom to the latter. All the so-called wealth of mundane fine arts make their appeal to the sensuous nature of man and prompts ultimately to animality of the gross and subtle varieties. The finest songs of this world, says Shelley, are those that tell of saddest thoughts, pointing to the hollowness of the sensuality. But this consolation is only a passing ray. As a matter of fact the song, that does not portray new vanities, stirs no emotion.

This world is not our original abode. It is meant for certain purposes. After that we are to proceed to our original home. This world is not a desirable place. It is not good to be enticed to stay here for a long time, forgetting our original abode. We stay there with Godhead. We are the eternal servants of Godhead. When we desire to lord it over the universe we are allowed these facilities for temporary purposes. They do not serve our eternal purposes. It would be better to seek for a place where we can find the real peace. Here we are always liable to be disturbed. By these disturbances Providence wants to teach us that world is not our eternal habitation, but that all real peace is to be found in Him. Being thus troubled we would naturally like to go back to the original place. Life in this world should be conducted peacefully instead of in the spirit of retaliation. We should learn to suffer all these things by submitting to His Wishes. If we do so we may have that very peace here. It is because we are ambitious to dominate that we are brought here. Conditions here are so that they dovetail the whole position. If we require more than we are allowed, we shall be in trouble. We should better go back into our own position, to our only Friend. He is the only Resort of all our needs and desires. But if we take the burden upon ourselves to run into wrong we run into troubles in the shape of our daily transactions. We should not be so tempted. The aesthetic culturer's offers are meant to delude us when

they lead us to think this world to be a comfortable place. All real improvement should lead to Godhead. It should give us all useful things by which to get rid of these temptations. As we are men we should lend our ears to know about the better situation of the transcendental world where the best aspects of the Reality are exhibited. Here we suffer from the difficulties of our eclipsed vision. It is, «therefore, better to look after that region where all sorts of manifestive Nature are in vogue. The servitors of Godhead will always look to our interest. Here our friends sometimes like us and sometimes they turn against us. But here there is opportunity of hearing about our original home from the lips of persons who are quite familiar with the same. If we neglect the opportunity we shall repent in the long run. Their words will lift us and change our mentality. All sorts of puzzling questions will be solved if only we give our lending ear to those persons who have very little to do with this world. Our situations in this world are liable to change like fogs and mists. As intelligent men our prudent nature should manage sometimes to hear of the transcendental world and the manifestive nature, instead of being unaccountably diffident. Such incredulous attitude will not give us the opportunity. This external body will be changed and also our present situations. But we have got a transcendental frame. As soon as we will learn that the transcendental frame is working in us, this mortal coil will cease to trouble. The people of the West think that the mind is the soul. We differ from them. There exists an ample Indian literature in support of the view that the soul is the proprietor of the mind. The mind is the proxy of the soul to deal with the external world in five different relations as husband and spouse, master and servant, parent and child, as friend and as neutral. The soul is now enwrapped by some other foreign agency. Body is different from apparel. The soul is enwrapped by the gross and subtle material bodies. They are meant for the use of the soul for a certain period. When the true activity is latented the mind acts with the impetus of the senses alone, covering the soul by the material molecular substances. But the soul is the real entity. The senses are the working things, some of them for external and some for internal use. Grossness has an attraction for the ordinary run of people. It is meant for such people. Even the so-called philosophers are found to subscribe to the slogan that the gross material body should have the preference in all religious affairs of this world. They are very busy with the gross and subtle material things, ignoring the very health of the soul. The material things will change. This change sometimes gives us facilities and

sometimes hinders our progress. But the soul does not change and cannot be destroyed, although he is susceptible of being covered up by the subtle or abstract form of material grossness in the shape of our passing mentality which is a gift of maya. She has given us the senses to measure the pleasing things for selfish aggrandisement. Religious people think they need not gratify the senses which are meant to delude only. As for instance we are liable to be deluded if we suppose the air of the atmosphere to be meant for our enjoyment or for the purpose of giving us temporary pleasures. That very opportunity will be taken away to let us know that it is not meant for our good. We are liable to be troubled by these impeding agents. Their number will show us that they are more numerous than the things that can give us bliss, the only thing that should be sought. The whole ecstatic centre is in Godhead. All pleasing sensation of this world if properly judged, is found to hold for temporal purposes only, in order to have our fruits later on. It is the training plane. On this plane we are liable to suppose that everything is meant to serve us. But the real truth is that we are to serve Godhead in the five different capacities. It is only when we deem it fit to come down to this world to lord it over other finite entities for our enjoyment that our real position happens to be forgotten to some extent. This contingency arises when we want to deprive our Lord. That tendency was innate with us. It led us to prefer this temporal region by our own desire. These entanglements will be slowly removed when the true suggestion will come to us on our meeting with persons who are cognisant of our interest. Optimistic people are apt to avoid such apparently pessimistic thoughts. They prefer to run into the troubles. But we should have the only Resort in the Absolute. Aural reception is the only track that we should follow. We should be prepared to hear how we can live a peaceful life and aspire after eternal bliss from the Absolute Who can give it. Unless we submit to Him there is no possibility of getting to the Eternal Region. If we do otherwise we would be multiplying speculations that will only be checks. Instead of posing as the predominating agent we should pose as predominated agents in order to serve Godhead Who is the Source of all manifestive things; and all activities should tend to Him without hoping for any commercial return. We are philistines averse to theological thought. We are for making money, for earning fame and for enjoying pleasures. This is the natural inclination here. All this non-absolute propaganda is due to aversion to the service of the Absolute. We should, therefore, lend our ears to the descriptions of Transcendence in order to be able to

understand how to get the true fruit of the soul instead of being misled by the mind. The mind is the proxy of the soul. He is always on the look out for aggrandising his own interest at the expense of the principal if the latter thinks to pass his days in indolence, when he will be naturally deluded by the mind. The slumbering soul requires to be roused up. The best use of our intelligence, foresight and desirability, should be to make progress towards the eternal life. Temporal pleasures are bound to trouble us in the long run. The soul is proclaimed by the Sahastras to be a transcendental entity who is located in a plane that is absolutely free from all mundane grossness and defect of any kind. The soul knows no want. The soul is full of everlasting joy. Even the sorrows of the soul are only a more exquisite form of real joy. This conception is meant to point to a state of things that is exactly the opposite of want we experience in this world. The joys of this world are probably more deceptive than even its sorrows. But there is no real depth, no substantive value either in the joys or in the sorrows of this life. The tragedy of these joys and sorrows consists in their being altogether shallow and wholly brittle. When a father sheds tears for his dead child, he mourns the loss of his own pleasure without caring to think about the fate of the child. Selfishness of the unlovable type has become ingrained in human nature. Our laughter and tears are alike deceitful. They are the reflexes of gain or loss of ephemeral, trivial and ugly sensuous pleasures. **Bankrupt commercialism cannot provide the due incentive for the real function of the soul, the realisation of which can alone meet our proper requirements.**

The Pastimes of Shri Krishna in Vraja are condemned by a type of so-called moralists to whom they appear to resemble the uncovered sexual activities of the state of nature. There is nothing like moral restraints in Vraja. There is not even the attitude that corresponds to such restraint. But the true explanation of this peculiarly that is offered by persons, whose immaculate souls have not to hide any inner dirts under the whitewash of the conventional morality of this world, can be perversely disbelieved only those who have absolutely no taste for the reality.

The votaries of mundane aesthetics also object to the Pastimes of Vraja on the score of their ugly grossness. Besides there is always that revolting horror of one male parson claiming to monopolize the enjoyment of all the adulterous females, both married and unmarried, of

that strange realm. Is this not both wicked and dull?

It is undoubtedly horrible, if it is enacted on the mundane plane by mundane agents. No sane man requires to be informed of the grossness of such a picture. But why should corresponding activity on the perfect plane of the reality be under the necessity of hiding itself after the best customs of the most civilized society of this impure world? The Shastras do not tell us that the land of Vraja is inhabited by men and women possessing bodies of flesh. Why should we, therefore, be anxious to subject the residents of Vraja to restrictions that do not really improve the gross and unwholesome conditions of mundane existence?

If the soul is free from materiality, that is from unwholesome possibilities, why should his performances be not full of all-goodness, all-intellectuality, all-beauty? Why should we be thinking of our present wretched condition when we are asked to contemplate instead of the occurrences on the eternal plane of the souls in his unalloyed state? Why should we be determined to drag the moral and immoral filth of this unsatisfactory existence to the naturally pure atmosphere of the transcendental realm?

The reason for such perversity is that we are unpardonably vain of our earthly performances. By the cultivation of exclusive addiction to ignorance, malice and filthy living, through countless Ages, by means of every type of animal and vegetable body, we have developed a stubborn antipathy to Truth, Beauty and Goodness. We even consider it to be our highest duty to defend this monstrous ideal of human life, despite our long experience of its absolutely untrue; absolutely ugly and absolutely wicked character.

The historic sense is not a help on the past of spiritual endeavour. Rightly understood, history should impress upon man the essentially unwholesome and trivial nature of the worldly course. But it is unfortunately the cult of historicity to place the ugly events of this world in the seductive perspective of a corrupt imagination. If the spiritual values of the events, that are most loudly advertised by empiric history, be properly scrutinized, such an examination at once reveals this misleading perspective of all secular history to persons who are not hopelessly addicted to an imaginary ideal of mundane existence.

If is not necessary for any branch of empiric knowledge to set itself in deliberate opposition to the Absolute Truth. It is the only proper function of all branches of empiric study to serve the Absolute Truth, by their negative realisations. No branch of empiric study need arrogate to itself praise to which it has no claim. No branch of empiric study is undertaken for the Absolute Truth. Empiric study is valuable as a codified record of our disappointing worldly experience. It cannot go beyond experience. It cannot properly perform even this modest task unless it is aware of its own limitations. The socalled achievements of the race in the political field, which constitute the most important department of historical investigations, are not achievement of the soul. They are results of the pitiless operations of the deluding energy of Godhead for occupying the attention of man in the concerns of this world and thereby to force him to undervalue and postpone sine die the serious consideration of the supremely needful concerns of his soul. This aspect of the great events of the world should be represented in the proper manner for presenting secular history in its true perspective.

The false value, that has been set upon the history of the race by writers who happened to be utterly devoid of all spiritual taste, has degraded the outlook of man and made him long for those very things that are neither good nor beautiful, nor lasting. A large body of literature, eulogising this undesirable standard of life, has been produced by the deluded mentality of man. This literature in its turn has set the standard for what should be regarded as good, beautiful and of permanent value in the civilizations of the world. What a mountain of falsehoods has been laboriously piled up for preventing the view of the Truth.

Aesthetics is an important branch of mundane science, art and literature. It shares their quality in its preference of chaff to the goodly grain. The beauty of the body of flesh of man and animal is its ultimate source of inspiration equally with the rest. In this respect, it goes hand in hand with secular poetry and painting. Those aspects of phenomenal Nature, the appeal to the senses of man, are regarded as ipso facto beautiful for their bearing upon his material senses.

Man is in love with certain aspects of the manifestations of colour, smell, sound, taste, touch and locomotion in Nature. He supposes by a kind of argument from design that the world has been made for the gratification

of his senses. He also supposes that his only legitimate function is to seek to augment and diversify the sensuous pleasures of life by compelling Nature to yield all her treasures for his enjoyment. It is also supposed that this ideal of happiness is being realized by man with the help of the different branches of the Arts and Sciences.

Any person, who questions the wisdom of following a course for the convenient reason that it happens to present itself when we choose to seek for it, is often hastily regarded as speculative and wanting in the practical sense. He is reminded of the achievements of modern civilization produced by the systematic pursuit of such method, and to compare the present state of the affairs of man all over the world with the past. Should one still persist in supposing that it is all misleading, useless and wicked?

Let us take the case of modern painting. The spirit of the Age is sought to be faithfully mirrored therein. What more can Art do for us? Should it not be the function of creative Art to try to invest our present life with imaginary charms for pandering to our sensuous satisfaction? If the painter gives us something, which does not point the way for the gratification of our aggravated appetite for earthly enjoyment, how should he be supposed to possess the true artistic insight? If he understands the needs of our natures, he should give us what we really want. It is not his business to give us what we should desire to have.

We are earnest about the living present and want to enjoy this life as fully as its brief span and questionable resources will permit. We want to do so by means of all our senses. We also want Art to help us in this matter. The senses stand in need of both gross and refined pleasures. Both varieties have to be supplied in abundance by the Arts and Sciences to meet this demand of our nature. The propriety of following this course is supposed to be self-evident. At any rate, no state or society would last for a day, if it chooses to follow a different path. Every existing institution is and must need a contrivance for increasing the scope of gratification of man's senses. The hope of man points to the prospect that Nature will be available to be fully enjoyed by man by means of these institutions, at no distant date.

The gratification of the senses is the given legitimate purpose of life. The

mind is led by the senses. The mind enable the senses to follow the path of their common interest. The mental function is fulfilled by serving the activities of the senses. The test of good painting for instance, should consist in this that it satisfies the senses directly or indirectly. If it fails to gratify the senses, the mind should at once busy itself for finding a way to pacify the offended senses. The senses dominate the whole scheme.

3

It has been held by the Shastras that man is the slave of his senses in this world, and that all his activities spring from the desire for gratifying his senses. This is equally true of the activities of the savage, as of the most highly civilized modern person. It is also true of every other animal. The difference between man and lower animals consists in this that man is endowed with greater intelligence and foresight, and with the inestimable gift of human speech. He is enabled by these special circumstances in his favour to acquire and store up knowledge derived from experience, and to progress towards the state of realisation of greater and more varied pleasure. There is no other difference between man and the lower animals, from the point of view of the Arts and Sciences.

In this matter the Science of Aesthetics is in the same boat with all the rest of the empiric sciences. If it seeks to separate itself from the immediate needs of life, it stultifies itself. It is, therefore, a bold proposal to recommend the substitution of any radically different purpose, or even any unsympathetic modification of the objective of the present empiric science of Aesthetics.

The spiritual quest ever manifests itself as the real turning away from the purposes and methods of the sensuous life that is being led by the average person in this world. As long as one does not feel utterly dissatisfied with this normal worldly life, he is not supposed to feel the need for the quest of the Truth. Man wants to be happy. He can therefore, also want knowledge only if it will make him really happy. By happiness man at present understands only the attainment of the gross and refined pleasures of the senses.

If a branch of study can supply man with food, that is both pleasing to his

palate as well as capable of nourishing his body, he feels that there can be no reason for doubting the usefulness of such study. Man wants to estimate the value of his activity by its capacity for satisfying his patent physical needs. The mental needs are not independent of the physical wants. The senses clamour to be gratified. It does not make any spiritual difference if the senses are trained or untrained. A trained ear will not be sufficiently gratified by the performances of an untrained musician. That is all the difference made by the so-called aesthetic culture. The civilized man is only a clever savage. The innate nature of both is the same. The equality of man, the dream of the political and social philosopher, is on the plane of eating and drinking.

The sensuous ideal of human life is objectionable, because it is miserable, ugly, wicked and opposed to goodness, beauty and joy. Human life in this world is ugly, notwithstanding the fact that its ugliness is proclaimed to be its beauty by a so-called science to Aesthetics. The misfortune of man has been codified into the deluding generalisations of scientific knowledge which is vain enough to fancy that it is possible to attain the Truth by leaving out the enquiry into the proper requirements of our real selves and all reference to the Living Personality and Merciful Initiative of the All beautiful.

The Beauty of the Absolute Truth is the Centre of attraction of all individual souls in their natural state of uneclipsed cognition. Real beauty is envisaged in immaculate goodness, everlasting unmixed bliss and transparent cognition. It is not obscured by any gross or subtle material constituents. Nothing this world can convey to any rational person even the faintest idea of the reality. The charms of Vrindavana wholly transcend the beauties of Nature, notwithstanding the fact that they are described by the mundane vocabulary for the reason of their inconceivable resemblance to the condition of life in his world. But the spiritual body of the unconditioned soul is neither male, female nor neuter of our worldly experience. The spiritual body is unlimited by space and time, and ever corresponds to the eternal serving mood of the immaculate individual soul. There is no trace of mundane grossness in the transcendental realm of Vraja.

It is not altogether inconceivable that real beauty of form cannot be any material entity which later is essentially and palpably ugly. The corpse

can be regarded as beautiful only by deliberate perversity. The soul in the conditioned state justifies his acceptance of the perverted reflection, in lieu of the uncontaminated, living, substantive principle of beauty, by the pretence of the necessity of functioning through the medium of the gross physical body and a benighted, perverse and joyless mentality. He is also so habituated to identify himself with the promptings of the body and mind, that he always clings to them for the valuation; of whatever proposition is placed before him. He puts himself under the uncalled for necessity of abdicating his function of perfectly free choice by supposing that he is under the necessity of serving the pleasures of the ephemeral body and mind that are foreign to his nature. It is this unnecessary piece of deliberate, obstructive perverse mis-choice of the evil course by the abuse of one's free will that stands in the way of the automatic redemption of the conditioned soul. The Boundless Mercy of the All-Merciful rarely forces the unwilling soul to forego even his deliberate perversity.

Unreserved association with pure souls is the only method by which the conditioned soul may be endowed with a natural inclination towards the Truth. The activities of the servants of Godhead make their appeal to the hardened hearts of even the greatest of confirmed sinners by the quality of their perfect love for the All-love, Allbeautiful and All-good. The real beauty of the servitors of Godhead has power to overcome the infatuation bred by the tempting ugliness of the deluding potency. The Word of God on the lips of the pure serving soul is the only medicine for the disease of the conditioned state. The Word of God has power to resuscitate the dormant faculties of the soul and to enable him to function in his natural way. He is enabled to do so without depending on the physical body and erring mind and their rooted aversion to the true principle of Beauty Whose service alone can endow His willing servitors with the faculty for realising the All-beauliful by their willing service.

The mundane aesthetic experience distortedly points to the necessity for the realisation of the Beauty of the Absolute, but is neither the means nor the goal of Divine realisation. This negative character of the science of mundane beauty is due to its being misdirected to the entities of this world. Such mis-application of the principle is necessitated by the suicidal attitude which prefers the perversion and denial of the principle to the principle itself. The mundane aesthetic sense is condemnable as regards

its motive, mode of operation, as well as for its unworthy objective. There is analogy between the mundane and the corresponding transcendental Position. This analogy explains the genesis of the evil. But it does not provide any justification for one's persistence in the wrong course. Such persistence is objectionable. It does not lead to the realisation of beauty, but to a deluded and unnatural preference for ugliness. It is prompted by malicious aversion to Beauty. The diseased state can be got rid of only by the cultivation of the substantive healthy function, which should be wholly incompatible with the retention of any trace of preference for the analogous perverse mundane performances.

The view that the conception of the Pastime of Vraja is the glorification of the experience of mundane amount or that it is a form of the same, amounts to denial of the Absolute Position. Persons, who are grossly addicted to the sensuous Pleasures of this ephemeral life, imagine that it can be compatible with the conception of real beauty to Postulate the entities of this world as the source of the principle. The truth is to be sought by the opposite method viz. by the natural admission of the unaesthetic of mundane amount, and by endeavouring to find the transcendental source of the perversity projected into this deluding realm of physical Natural. The Science of Aesthetics like other 'natural' science, if properly understood, always points to the necessity of the search for transcendental source who should be free from the possibility and imperfections of this mundane existence.

The Beauty of the Absolute is located beyond the realm of the deluding energy. The All-beautiful is to be sought by resolve not to contain to identify Him with the perverted shadow of His Power that alone is accessible in this world to the deluded faculties of our enveloping lower nature. It is possible to succeed in this task by the causeless help of God's Spiritual Power. The soul in the unconditioned state is the eternal inhabitant of the transcendental realm of the Allbeautiful. The deluding energy loses her hold on him the moment he chooses to resolve to serve the Source of all real beauty. When we are solicitous of finding the Truth, we naturally seek the help of pure souls whose directions enable us to embark on this spiritual endeavour. If we rely on our unaided judgement, we are thwarted by our unnatural delight in mistaking ugliness for beauty, and vice versa. The Pastimes of Vraja appear to be objectionable to us as we have an objection to the corresponding ugly mundane activities

that are available for the gratification of our senses in this world. The abnegating attitude is the complimentary state of unrepentant temporary reaction due to failure to secure the coveted gratification of one's senses on account of defective equipments, ideas and environment. This misery is part and parcel of the disillusioning process causelessly provided by the Mercy of the Source of all real goodness, knowledge and beauty.

Chapter- 13 TESTIMONY OF LOVE

1

"Non-forgetfulness of the Twin Lotus Feet of Shri Krishna reduces non-good and augments positive well-being, by promoting purification of the entity, devotion to the Supreme Soul, and knowledge endowed with apprehension of the reality and non-hankering for the mundane."

It is only if we are in a position to render that Entity of the Supreme Soul constantly remembered in the heart that well-being would ensure. Hearing is rendered possible by the agency of Chanting (Kirtana); and if hearing is maintained in the best manner real wellbeing makes its appearance. In the absence of hearing and chanting (Shravana and Kirtana) the substantive manifestation is not possible.

The service of the holy Name, of the holy Dhamma (the transcendental Abode) and of the supreme Desire of Godhead is available to all of us. **There is no other means of escape from the clutches of worldly inclinations for any creature than the service of the holy Name.** The service of the Name enables humanity to free itself from the hold of all superstitions and wrong ideas, and to be rooted in the service of the Desire of Krishna (Krishna-Kama). The service of Dhamma frees one from the jaws of illusion (Maya-vada), - the terribly wrong theory that a jiva or creature is himself God and Master, and that there is no existence, except in the human imagination, of the holy Name, Form, Attributes, Pastimes (Lila) and Paraphernalia of Godhead. The service of Krishna's

Desire saves one from the hand of the great foe of hankering for one's own sensuous gratification. One is thereby freed from serving the earthly possessions and may be installed in the service of the Desire of the transcendental Despot, in the singing of the saving hymn of transcendental Love {Kama Gayatri}).

As the consequence of putting on this gross physical body, base desires for the gratification of physical senses have cropped up. In consequence of the coil of the subtle material or mental body indifference to the service of Godhead his grown, and mental speculations are ever driving us in the opposite direction. But this wrong direction is turned towards right if the inclination and taste for the service of Krishna's Desire dawns forth. The service of Krishna's desire is gained if and when we take to the service of Sree dhamma.

The Sanskrit word 'Dhamma' has different lexiconic meanings. But in the sense in which it is understood by the wise or seers it means that region or place where there is no scope of any desire for injury, of envy and of mortality, and which is ever self-effulgent, spiritual and blissful. The service of Sree Dhamma will lead us, as a matter of course, to the service of the holy Name and the holy Desire of Krishna. Relation with Sree Dhamma being established, the Means of the service of the holy Name soon brings one to the Goal of the service of Krishna's Desire, and this is the only Object of life. Relation with the worldly abode, and hankering after the ordinary worldly life soon cease for one who realise his relation with Sree Dhamma.

The only spiritual Entity or Reality Who has mercifully descended to this world is the holy Name of Krishna, Who ever dwells in His transcendental realm. That transcendental locality where He manifests Himself and displays His Activities is Sree Dhamma. By the service of Sree Dhamma the service of the holy Name and the all-holy Desire of Krishna is attained. Mere pretence to serve the Name apart from the service of Sree Dhamma, and living aloof from all relations therewith, does never lead to the goal of the service of the holy Desire of Krishna (Krishna-Kama).

No good can ever accrue to any jiva or creature except by complete surrender to the lotus Feet of Shri Chaitanya. If it ever comes to our knowledge, even as a flash of lightening, through the causeless Mercy of

Chaitanya's Own servants, as to what the function of the pure cognition, viz., the individual soul, is then and then only we can be saved from the counsels of our fellow mortals in this realm of the darkness of ignorance. But ah! The curse of our fate! Many are still found to be wholly averse to the investigation of Truth. They are awfully busy with many other activities! But such non-essential activities are but an index of ignorance and of aversion to accept the unmixed blessing.

When He pointed out that Krishna is the only Word and also Its only Meaning (the only object of connotation) as well, in all languages, and of all scripts, there was a great consternation among His pupils of secular learning. But lovers and seekers of the Truth began to flock round His lotus Feet for education in the transcendental literature. But the service of the holy Name, Who is the Life and Soul of this transcendental learning, is not possible unless and until one takes up his abode here in Sree Dhama. And the service of the holy Desire of Krishna (Krishna-Kama) is not possible without the method of the successful service of Krishna's Name.

I will simply submit to Hari-Nama (Name of Hari) and leave off all other practices. I find that all liberated serve the Absolute by chanting the Name. I shall have recourse to the Name only by acting as a liberated soul, not as a bound soul. The Name is served by the highest hymns of the Vedas. The Feet of the Name are served by the light coming out of the pearls that deck the crown on the head of all the Vedas. The best portions of the Vedas serve the Feet of Hari-Nama by chanting Him. Persons under the clutches of Maya are not ready to accept that process. But the process would relieve them from these hankering for other activities. Aural activity offers the complete relief. We are meant for incessant felicity. Aural activity would accelerate us to that position. The best relishing food will be offered if we exercise our aural activity for receiving the Transcendental Sound from the proper quarters.

People have advanced various performances for dharma, artha, kama and moksha. But we do not want them, we want only Prema. Worldly people have got affinity for all other dictations, for all other so-called religionists, but have no desire for the Transcendental Sound. The Name is not different from Godhead. The Transcendental Name is equipped with all sorts of Potencies that would regulate our senses and give us the

Full-Thing. Every one is eligible. Whether we are sinners, poor or rich, it does not matter. The Transcendental Name welcomes one and all, whoever is willing to submit to hear. We must not disturb a little boy or a person of eighty for any other thing; but we should do so for this purpose. This has no reference to the other senses.

God is ever Merciful. He has given us the only way, by means of our aural activity, to have a realisation of the transcendental world. But I do not mind these things. I think these are but the mutterings of ignorant people. ‘Do not take the Name of God in vain’, ‘in vain’ means ‘for our selfish purpose’. We are to chant the Name constantly in the spiritual form. We, the souls, should have no other occupation. The uncontaminated soul has no function but to be in touch with Hari. By the agency of Kirtana or singing, the conditioned aptitude is dispelled. The word of that country, that unlimited Realm (Vaikuntha), region transcends the sphere of the measuring aptitude and reaches our ears. The word is song on listening to that song our eternal well-being manifests itself by the elimination of all evil.

‘Vaikuntha, or Aprakrita Shabda’ may be rendered as Transcendental Sound’. The word ‘transcend’ signifies ‘ascent’, ‘ascent’ from the conditioned aptitude. To remain here is equivalent to be confined to the mundane experience, to practise one’s masculine egotism or one’s vanity of being the master. But there can be no real well-being if one remains entangled in such dominating egotism, for the reason that it is only those persons who are infatuated by these sense of their own superiority that are apt to be entrapped in the fetters of such dominating egotism. “The person whose soul is infatuated by dominating egotism regards himself as his own master.” This is the testimony of the Geeta and all Shruti. “The individual soul perching on the same tree (as the Divinity) undergoes miseries due to his nondivinity and infatuation. When in the act of serving he perceives his companion to be the Divinity, he realises His Glory being delivered from sorrow.” “When the perceiving entity has sight of the Master, the Supreme Lord, the Person Who is the Cause of the Brahma, of Golden Hue, he is completely cleansed of his virtues and vices, and freed from the obstruction of mundanity and obtaining real enlightenment, attains to the condition of supreme equipoise.”

The supreme equipoise is altogether different from the position of

equality that is postulated by our sense-originated judgment. The equality that relates itself to limited entities is not absolute. The equipoise in relation to the Great One is a different entity.

There is mention of one's meeting with the Person with the Golden Hue, and of sin and righteousness. But it is only when we are relieved from all these conditions that we are in a position to know that we are not non-spiritual entities, nor it is the function of our real nature to remain engrossed in the non-spiritual entity. So long as we remain entangled in our perverted self, by going off the track of our soul, it is not possible for us to meditate on the true Object of our meditation. The practice of meditation on limited entities has reduced us to the condition of the frog in the well.

I happen to be an entity dominated by the knowledge of the five mundane categories. I am entrapped in .the functions of littleness by abstaining from the thoughts of the Great One. And it is for the reason that I have preferred to remain confined to the functions of my littleness that the egotistic sentiment, that I am the master of myself and of all entities, has appeared in me. It has become necessary to get rid of this desire for domination. Nothing is easier than to assert that the little should aim at being identified with the Great. If one allows himself to be mastered by such senseless ambition and tries to realise his 'oneness' with the Divinity, such egotistic vanity effectively blocks the course of all real well-being.

When we are cast into the state of evil by harbouring the hallucination that we are the equals of the Divinity, there appear simultaneously,

- (1) a condition which is experienced as one of griefs,
- (2) the state of infatuation due to 'forgetfulness' of our real nature and
- (3) fear. In other words we lament on account of supposing ourselves to be identical with our gross and subtle bodies, being enchanted by the limiting energy (Maya) of Godhead. The mischief makes its appearance when I begin dishonestly to think that Godhead, His devotee (Vaishnava), the spiritual guide and myself are on a footing of equality, and that I am superior to them. From the wicked thought that I am the equal, of the

spiritual guide and the Vaishnavas or that they are less than myself, the dreadful offence in the shape of the contempt for one's superiors gathers strength. This is the real culpable arrogance. The text of the Bhagavatam, One while he worships Govinda, if abstains on principle from worshipping His devotees, he is called 'arrogant'. This arrogance manifests itself in one who neglects the worship of the devotees of Godhead. When the conviction that all entities connected with Godhead are objects of my worship as much as Godhead Himself, dawns upon our souls, then only we are freed from the clutches of grief, infatuation and fear. The only method by which this desideratum is realisable is the service of Godhead.

The Western savants are naturally trained up with the theistic idea of the Father-hood of Godhead. They have practised the devotional culture of offering their active enterprise towards an object who at first sight proves to be venerable in every respect. To think in such a light is natural. In human society we find our parents nurturing their children from the beginning of their existence and they continue to do so till the latter stand on their own legs. From this illustration people may be likely to subscribe to the opinion of considering the object of their worship in the Father-hood of Godhead. But there is some other loftier thought that can convince them as well of the other counterpart as the true centre of devotion. If the epistemological view of Bhakti is properly scrutinised, the idea of concentrating their devotion towards their Father may tend to target the very thing to their most loving children. The three different ideas, that are prevailing among the enquirers of the next world in a theistic mood, will tell us the positions of elevationists, Salvationists and devotees. In other words, their respective systems may be branded as the medium of actors of stupefiers of manifestation and of God-lovers. The elevationists are found to secure the fruition of their desires as they are in need of removing their manifold wants, but their proposition would fail when they run fast. When such enterprisers are disgusted with their multifarious trade, they want to cut off all connection with their aspiring engine and they want an eternal peace for their final location. Here we find two different tracks that are trodden by Salvationists, viz. (1) One of these surmises to have the final goal in nonspecification of material phenomena and (2) the other finds it prudent to target the termination in an unspecified object which has been concealed by extreme temperature. The latter wants to diffuse his plan by asking the people to

follow him and to neglect the three different situations of observed, observation and observer. The third system of devotion has got a different denotation when the final end is taken into account which can only differentiate his position from the other two. The first two were engaged in ameliorating their condition whereas the last one in view is apathetic to such misconceived selfishness. The former were busy to aggrandise their ugly interests; ‘ugly’-because wrong, selfish motives are present in their attempts. But the latter from the very beginning and during his whole course clings tenaciously to the interests of the Personal Godhead, incorporating his self with Him; whereas the process of isolation is prominent in the former two. The Salvationists may question how they are guilty of advocating the principle of detachment when they are always attempting to merge with the Absolute Impersonality. The very idea of Impersonality is tantamount to innate impression of isolation from the true Personality of Godhead. The limited brain of an elevationist is never given an opportunity by copper plate inscription to target a supersensuous thing which he has not experienced by his so-called senses and decisions before; moreover, he was simply driven by the phenomenal reasons that surround him, as he has been fully under the clutch of the octopus-Maya. But the case is different with a devotee when we scrutinise the relative position of the three impartially.

The school of devotees may clearly be reached if we study it in reference to the comparative positions along with the other two. The first, viz. the Elevationists are busy with their temporal activities; whereas the other sections are eager to have an eternal rest. The latter thoughts have got their distinctive merits in impersonality and vague conception. The prediction of an impersonalist detests the devotee by assigning to him the evershifting mundane phenomena in the attempt to fix himself on the path of eternal personified standard; but the God-lover is not likely to deviate from the loving Fountain-head. The devotee does not advise the Salvationist to give up his claim as a knower having been tempted and deceived by phantasmagoria of natural transitory phenomena. He does not advise him further to hanker after a hallucinative peace which may have no true existence as per his surmise. All that a Salvationist wants is to get rid of the unpleasantness as offered to him by the defective atmosphere of Nature, so he need not be indulging in total abnegation of the eternal world behind the phenomena. The Salvationist might be disappointed if he seeks the counsel of an elevationist who has had no

more property beyond Nature. The best thing for a Salvationist is to seek the counsel of a devotee who has much to do with an atmosphere far off the speculative range of animation which is strictly confined to things of three dimensions. The devotees as well as the Salvationists do not confine their visual range within the horizon of phenomena. Limitations of time and space no doubt permit the human scope to conceive a person who creates time and space and objects therein and can keep himself aloof from his created objects. Yet the personality with His Almighty Power conceals Himself from the puppy brains of pedants rejecting the fertility of the poor designing brain. The devotees point out to the agnostics, sceptics and atheists various clues of removing the clutch of the Octopus which has shackled them by the iron chains of defective, finite observations. The unsettled conception of space and time, as of objects of more than three dimensions as well as of the meeting point of hyperbolic and parabolic curves of infinitesimal microscopic objects, of macroscope, is not in a position to appease our hunger of knowledge, though we may deceive ourselves with settled views in our present logic. Reason can prevail on atheists to solve the indeterminate unknown when they experience innumerable miseries in everyday life. They cannot deny the tangible fact of a supersensuous agent whom they can, at the worst, designate as a lifeless thing, but they can as well single Him out whenever they get sufficient light of the cosmic creation. The aphorisms of Vyasa have disclosed many a fact which can enlighten every rationalist in having the tract through which he can proceed towards the personality. Here we find that the Salvationist and the devotee differ by their respective views. The former thinks it proper to designate this personality to his hallucinative impersonal views as he cherishes unpardonable aspiration of monopolising the situation of Godhead in him; but it proves to be ineffectual. Such illusory theory is not tenable by the school of devotion which is confident of the Absolute Truth. The extreme idealist may run fast to compromise with the realistic devotees, but the latter cannot agree with him when he confines his method of suggestion to mundane things only.

Hitherto we have been dealing with the three different conceptions to reach three different goals, and in the course of comparison we have shown our predilection to chalk out the path of devotion which will best serve us in the progress of our eternal life. The next thing we are to determine is the object of devotion. As rational men, we have shown the

course of our taste to lie in the three directions. If we have confidence in a devotee we are naturally supposed to enquire, 'where does his destination terminate?' Our guide in devotion shows different apparels at different times to help us from our particular phase of love. When the object of love is fixed in the all-embracing figure of the Loving, we naturally show our inattention to worldly phenomena that were guiding us in our human existence. The spontaneous attachment towards ephemeral things requires a change in the guidance of a devotee; so we, in order to follow our guide, should regulate, to adhere to his heart-felt injunctions, the direction as well as know the final point of our present mission. In the school of devotion we are taught to direct all our energy towards the infinite Fountain-head of everything who has attracted by His love all- detachable elements which consider themselves to be a different integer instead of a part of the all-loving centre. Now we naturally ask our preceptor who has had experience of loving Him with all his heart the question of the name, size including the colour, His distinctive qualities, His paraphernalia and His exploits. The devotional absolutist in answer To our question delineates the different names, different colour and size, the distinctive features, qualitating Him for our comprehension, His different locations, the whereabouts of His satellites and His different achievements, in different atmosphere. These varieties should not puzzle us in targetting the absolute monopoly of the all-pervading Spirit, namely the position of Godhead, language, circumstances and other similar barricades may stand against our prosecution of the present studies, but with the aid and kind help of the generous director we can tide over these petty difficulties which evil spirits might put in the form of counsels against making our actual progress towards the Spiritual Kingdom. Our present empiric atmosphere has compelled us to take recourse to analogical attempts, but this analogy may either help us or stand against our progress. God is one and without a second and this idea need not bar our access to innumerable simultaneous transcendental figures in Him. As our object of investigation was not accepted as a finite sensuous object we should refrain from showing a misdirected activity with our present acquisitional intelligence. If we do not disturb our attention in thoughts detrimental to our cause we are sure to strengthen our position in admitting ourselves to the undisputed region transcendent. Here we are to adopt the process of the descending order of the Absolute Truth and not to make an irregular move towards diverse finite things. If we are relieved by proper instruction not to meddle with sensuous objects we

have taken the longest journey to approach the Absolute Truth in Person.

Our dire experience of this dusty atmosphere leads us to submit ourselves to offer reverence to the powerful great and to persons of whom we beg for something. With this idea we make a division of things we come across in a scale of graduations. When we point out one side of a rod we ignore the specification of the other extremity; the intermediate gap is measured by graduated metre. The two extreme points are named and their directions, size, colour, attributions, neighbouring values and efficacy are also defined. In the present case the object of worship and veneration bar us at the first sight to consider the object in a different mood. In the infinite existence of Godhead it is natural to accept Him as the greatest object of veneration, but this adoration when macroscopically enlarged is metamorphosed into a transcendental predicament which may be called the Ocean of love. In other words love when disfigured and contaminated by unhealthy dirts, is worded in hundred different styles. Love devoid of confidence gives the result of less loving activity from the proper. Want of love is found in different shapes in the worldly tie which is but a misnomer of the transcendental word, love. When the integer is scrutinised diverse fractional parts or distinctive impressions are offered by the same integral standard. The different fractions are incorporated in the integer by ties which go by the name of tie of love. The idea of absolute monism is confined in an idealist and that idealist cannot keep up his dogma when a stem realist examines his monistic thought. Idealistic monism shows the result of distinctive and differentiative monism in analytical standard. We are speaking of ties just now which are called the tying potency of the All-loving towards His loved millions. If we are not sanguine to investigate the All-loving and His perpetual faculty we will be at a loss to approach Him properly. His transcendental existence, His love and His loved-all have got the indispensable existence of love, and this is to be singled out from varieties of phenomena and of transcendental manifestation. The mundane phenomena have got some distinctive quality by which we can give a direction of eternal manifestation that lies behind the material world in an inexplicable condition. The rupturous condition of the pessimistic view is remedied by his opposite school by the tie which goes by the name of love. Whenever we miss this tie our existive corporation fails to trace out our connection with the infinite absolute Truth. We cannot call this to have a chaotic fountain-head.

All-loving centre attracts His comrades lying on the circumference, and these circumferences, due to the elongation of the radii, are situated at their respective distances, and hence this is called "Goloka" or the transcendental circular Region. "Goloka" is eternal and ever-manifested, whereas "Bhuloka" is created and ever-changing. The changes that form the progress of the manifestation of "Goloka" are in no way defective and cannot be identified with mundane scope. So human range is confined to the universe and the spirit of supermind or soul or Over-soul is extended to an unlimited and uninterrupted space where unadulterated love reigns with all sublimity, beauty and in super-excellency.

People who are apt to maintain their overcautious sentiments drag along with them the idea of veneration which is less confidence when they are to come in contact with the All-loving Godhead. If they are disregarding the hard and fast rules of veneration they might with all audacity venture to approach Godhead with a greater confidence and can render fuller unadulterated service through the tie and in a closer touch. This is love proper and there is no alloy to contaminate the atmosphere of love by foreign defective impressions which are inherent in this temporal plane. When a devotee recollects the majesty, valour (power), properties, amazing beauty, knowledge and dispelling potency in his object of worship he cannot part with his innate veneration for Him; but he can bid adieu to those when he is confident in the all-loving principle of the All-lover and can easily shake off the demarcating line of veneration from closer love. The devotee was confined to serve his lover with the exoteric principle of service, but he finds in himself enough strength when his passport of reliance delegates more power than what he could imagine. We can in this position justify the transcendental realisation of Son-hood. This Son- hood is ascribed by the savants who have had access to a region where various degrees of veneration did not offer derision, in the estimated poverty of graduation.

It is this very principle that has been sung by Shri Vyasadeva in Shrimad Bhagavatam. In the verse, "The 'Knowing' one wrote this thesaurus of the principles of devotion of which mankind is so ignorant", Shri Vyasadeva has been styled as the 'Knowing' one. In other words all the rest except Vyasa have been declared to be ignorant.

"Let these worship the Shruti, those the Smriti, others the Mahabharata,

through fear of the sorrows of this mundane existence. Here am I engaged in the act of worshipping Nanda in whose corridors the Supreme Lord sports as his darling Son."

Shri Vyasaadeva: "In the mind rendered perfectly pure and concentrated by the cementing process of transcendental service he experienced the vision of the Full Divine Personality and also of the limiting deluding potency, occupying a condemned position of dependence on Him, by whom completely infatuated the individual soul who regards his essence as made up of the triple mundane qualities although his nature is really transcendental, and is saddled with all those unnecessary and harmful requirements that are the products of the mundane energy. He had also a vision of the nature of the direct service of the Transcendent by means of which these needless difficulties cease automatically."

The Transcendental Word chanted by Devarshi Shri Narada made His way into the cavity of the ear of Shri Vyasaadeva. This is the cause by which he enabled to have the vision of the Full Personality. Under the influence of the domineering aptitude that prevails in this mundane world we adopt the cults of Hero-worship and Apotheosis on the one hand or turn into anthropomorphists, Zoomorphists etc., on the other, by being infected with those respective modes of thought. Godhead will appear to us in the ways in which we shall choose to embellish Him.

"Godhead in no long time enters the heart of the person who constantly listens with faith and chants His Deeds", our real good is assured if we have the good fortune of listening to the word of Godhead from the Transcendental Master. Divine Master constantly chants the Word of Godhead and he has no other function. It is imperatively necessary to listen to and accept the word chanted by him.

"That person is entitled to the attainment of the service of the Feet of Godhead, the Redeemer from the worldly bondage, who lives by submitting to Him with heart, speech and body, realising by his good vision His Mercy in the sufferings entailed by his own deeds.

There is no other way of being delivered from this world. Whatever Godhead does is for our good. We can be redeemed if we behold His Mercy in every event and in every activity. But if we notice any defect in

His works or realise any cruelty therein, it is sure to result in evil and difficulty.

All my difficulty is due to the fact that I happen to be engrossed in activities other than the service of Krishna. If my taste for the service of Krishna really increases day by day I shall be blessed indeed.

Here is no other kind of function of object of endeavour for the individual soul than the service of Shri Radha-Govinda. The worship of other gods, is also not the object of the endeavour for the individual soul but is rather the state of taxation in regard to the expansion of the soul. The heart's desire of Shri Chaitanya alone is also the limit of the desire of the individual soul. All other words are only a contrivance for the production of evil.

The darling Son of Shri Nanda, Who is the sole Object of worship, by means of His centripetal attraction, has kept the attracted so effectively drawn towards Himself that they do not experience any other desire. Such service is the only natural function of the soul.

We, who are overpowered by the limiting energy (Maya), by the principle that we are separable predominated parts of the Divinity, are being engrossed by the deluding external power of Krishna, what endless varieties of pretences have been put before us by the deluding energy in order to seduce us to the ambition of lording it over the material world, to impress on us that we have need of this connection with matter. The deluding energy has been appearing before us like a harlequin wearing all variety of masks.

We belong to the class of servants as particles of the predominated Energy of Godhead. We are not the concentrated or plenary forms (*Vigrahas*) of the predominated power. We shall lapse into the worship of the form of the false Ego if we cherish the offensive desire of masquerading as the holy concentrated forms of power by giving up the inclination of serving Godhead by submission to the concentrated personalities of power. We are dissociable particles. If we are not separable how else can we learn to be averse to Shri Hari? Why else do we regard as kindred those who are adverse to Shri Hari? I think that they are my enemies as they do not co-operate with me in obtaining food

and clothing. Those who help me towards the aptitude for service of Krishna are my only friends. Those who help to augment my aversion to Krishna are my most deadly enemies. Forgetting this judgement I become busy with activities for the maintenance and nourishment of those kindred of mine who are averse to Krishna.

Those, who are comparatively speaking less fortunate, maintain that the worship of Seeta-Rama is the best of all. Those who are less fortunate than even these, regard the worship of Shri Lakshmi- Narayana and the fourfold enveloping expansion (Vyuha) as the highest form of worship. Those wretched people who are wholly devoid of any such thing as good fortune, get enveloped in abstract indefinite thinking and, ignoring even the unknowable existence of the spiritual, regard the dogma of the void as the highest of all. There are also a few who propound the hypothetical views of scepticism and agnosticism. By this process the individual soul attains to diverse conditions ranging from that of contracted consciousness to that of the stone. Shri Gurudeva is engaged in establishing the heart's desire of Shri Chaitanya as soon as such misfortune overtakes us I feel no hankering for the sight of the beauty of the lotus feet of Shri Guru who is so merciful. My thoughts wander away in all directions in search of sensuous gratification, seeking how the belly may be well filled, how it may be possible to enjoy the world in an effective manner, how bodily ailments may be cured, how physical health may be maintained, etc, etc.

The words of Shri Gaurasundar, declare that in the case of a person who does not want any personal advantage, who is inclined to serve Godhead, who is anxious to get across the ocean of the world to the further shore of the spiritual realm, for such a person to appreciate worldly things and women is, alas, more harmful than the swallowing of poison.

When the lotus feet of Shri Guru bestows on us the Mantra (which relieves from mentalism), in which he has been instructed by the Supreme Lord's own it is only then that we realise the fact that the service of the lotus feet of Shri Guru is the very cause of all well-being.

Shrila Raghunath Das Goswami Prabhu says in his supplication to Shri Radhika that he had indeed passed a little time in the state of expectation

which is replete with the ocean of bliss. If She will not give him Her mercy what are to him life, residence in Vraja, or the Slayer of Baka Himself? If I do not obtain the protecting support of Godhead appearing in the role of His servant what will it avail me to live in Vraja or attain unto Krishna? If the fortune of obtaining the sight of the best-beloved of Krishna is to be missed I am prepared to give up my little life this day. Where is there any more use for preserving the inanimate body? What manner of other duty may possibly exist for me that is making me run after it by giving up the service of Shri Guru? Is the evil fortune of the triple misery which is afflicting the innumerable individual souls of the world, ever acceptable to me? No sooner does vulgar talk come to prevail there is produced addiction to this world as the result. The holy lotus feet of Shri Guru tells of the holy Name, tells of the Divine Form as worldly desire begins to subside, of the Quality of the Divinity on further diminution of such appetite and draws us fully to the Lotus Feet of Shri Krishna by telling us of His Activities {Lila} and the distinctive nature of individual service when the aptitude for worldliness is still further attenuated. Then we serve the Son of Nanda, the highest Personality of Divine Activities by entering into His Pastime. Is this service obtainable by the physical body derived from parents, by the second birth by means of Gayatri admitting to the study of the Scriptures or by subsisting on my mental function? It is only from the lotus feet of Shri Guru alone that the function may be gained.

Shri Gaurasundar says, 'Krishna is Master, He is Autocrat. He is full of activity by His uncontrolled Will. All glory, above all things, to His self-willed Activities. May He accept my service or reject it as He wishes. I will be prepared to offer Him my exclusive service without guile, at all time and in every way, with body, mind and speech. If He spurns me with His Feet I shall know that it is my want of worth but the lotus feet of Shri Guru is true. '

The Fountain-head of all eternal and temporary manifestation is confined in Shri Krishna alone. The non-absolute phases are emanations from a particular potency whose analytical distributions are known as gunas or qualities. In the factor of time, they are branded as past, present and future and their material representations have three characteristics viz,

evolution, sustenance and dissolution. The Fountain-head is Absolute and His borderland emanations are absolute infinitesimals, though they are recognised in the same qualities. The quantitative reference is then considered as apart from the Absolute, but swayed by a quality and their special characteristic is that the infinitesimal hearing should not be confused with the Infinitude.

The resources of manifestive nature have their common origin in the absolute existence of the Fountain-head. The delegation of the power of the Absolute Infinity is traced in the spirit and the matter. The family of qualitative temporal representations possesses numerous isolated entities and so the absolute infinitesimals are grouped together in magnitudinal difference from the Fountain-head.

The present human figure or the figure of a member of the Zoo or of one of the family of photographic species has got a restrictive and depending position and it is liable to change in the shape of growth and deterioration. The eternal nature of the absolute- infinitesimals is spirit and takes the initiative; whereas the difference of quality cannot show the power of taking initiative, similar to that of living entities.

The two potencies possessed by the Fountainhead are known as spiritual and material. The frame of the living should never be confused with the life itself. So there is a broad distinction of aspects between the two families of spirit and matter. The predominating phase is exercised in the material atmosphere which is liable to be controlled by animation. The animal world differs from materialistic structure, though it is endowed with a material association in its outward appearance.

We may often distinguish between a living body and a dead one. The generative advent has a smaller beginning to undergo development and growth and the elimination of the life principle from the structure itself has got different denominations.

In the Semitic thought we do not find any metempsychotic speculation; so they are prone to consider the spirit as a composition of chanced incident, and this material combination as the starting point of the souls. So these thoughts are opposed to the theory inculcated by the conception of seelan-wanderung or metempsychosis. The spiritualistic

view is quite different from the idea of material congregation which is wrongly considered as the composition of the eternal soul. On the other hand, the non-semitic ideas of non-transmigrating accidental composition.

The explanation of the different methods of the two bearings—the tabernacle and the inner temporal animating entity—can lead us to a differing elements in the transcendental entity, beyond our sensuous conception when we bring into consideration the true eternal position of the absolute infinitesimals, by following the analogy of wrapping the entity by two kinds of garments covering the same as incorporations. The covers though foreign, are amalgamated to create a confusion of their natural isolated position.

Positions of matter, in the factor of time, are liable to change. But the substratum—the spirit—is not obliged to undergo transformation like the foreign parts attached to the same by conventional practices. The very theory is explained in other words by the encountering attitude of a different potentia of the Fountain-head to effect the conversion by means of temporary decorations. The exercising function of the spirit is more or less impeded by the counteracting agency of a different potency of the Absolute. So the susceptibility of being attacked is an inevitable element in the spirit infinitesimal which is different from the spiritual Infinite.

Conversion in or mixing with the temporary material dust should not and cannot disable or disfigure the Spirit Infinity, as the value of spirits infinitesimals should not and could not be identical with the Fountain-head and His emanation, just like a particular pencil of ray should not be misconceived as the glowing disc from which the rays come. The Absolute Fountain-head of spirit should not be considered to slumber like absolute infinitesimals who are subject to the other potentia of the Absolute.

The nature of the spirits of border-land potency of the Fountainhead need not be affirmed with the objective knowledge of the mixed up conception. The nature of the Absolute Infinite should not be standardised in the same line as His infinitesimals. The spirits are observed in two different stages; whereas, the eternal Fountain-head of all spirits has no bifurcation. The Absolute Infinite cannot be expected to be

accommodated in the finite reference of phenomena which have limiting merits.

The Fountain-head alone has the reservation of Ubiquity; whereas, all ubiquitous aspects are wanting in infinitesimals. So isolation and association of infinitesimals with the Infinite should not be recognised as two different entities. Pleasure and pain are of the same temporary stay and they are counted differently in their gradatory condition.

The eternal and temporal potencies have got their two realms, and on the border of the two, the border-land potentia can easily be traced. The members of the border-land potency can claim one of the two potencies at a time which are doublewinged places of their habitation. The mundane phenomena have got a temporal situation; whereas, the eternal manifestations of the Transcendence are not subject to the atmosphere of inadequacy, limit and imperfection of phenomena.

The border-land potency can be traced to exhibit her neutral position which is normal and does not espouse at that time the cause of temporal or eternal manifestation of the Fountain-head. The members of this potency are apt to be forgetful of their eternal situation, when they have stronger affinity to live in this temporal region as lords and by their inherent free-will want not to submit to their eternal functions of the transcendence.

The forgetful demeanour posed by a member of the border-land potency cannot welcome the guidance of the eternal blissful wisdom of a devotee. The misguiding and tempting objects of phenomena often dictate the necessity, in the heart of a weak, cringing, forgetful spirit of his wanted participation in the enjoyment of this material sphere.

The eternal acquisition of the members of the border-land potency cannot be dissociated from their persons. The impersonalist has got a nondifferentiative impression of all spirits into one. If an erroneous argument is offered by a silly person of his having been endowed with the susceptibilities of forgetfulness of his eternal function and therefore, because the Fountain-head is to be blamed for delegating to him inadequate power, he should not have been held responsible for the incomplete investiture on him along with complete freedom, then this

polemic character of the Semitic school can easily be met by an acquaintance of prepossession of spiritual independent element inherent in the border-land potency to entangle themselves in undesirable situation. Free will of an absolute infinitesimal cannot be denied as a limited quality like the material characteristic of phenomenal nature.

The absolute infinitesimal has got his free will, and by his free will he can either pose himself as a forgetful agent or can awaken himself for his original eternal function of remembering his own eternal exploits. The Fountain-head does never wish to delude nor oblige His parts—the infinitesimal spirits by deviating them of such free will but allows them the freedom inherent in them.

The conditioned souls, out of their own discretion, rush into moods quite apathetic for not serving the Fountain-head when He Himself sends His message of delivering them through His messengers who act as spiritual guides to the wrong-doers. Both the Semitic and non-Semitic people believe in the impersonality of the Absolute; whereas, the clear eyes of the devotees can see the Personality of Godhead as the Fountain-head of many conflicting and contending energies that foster the whims of different parties. Proneness to forgetfulness is afforded by the free will of non-devotees who are found to adopt wrong processes as their guiding principles.

The Supreme Lord cannot be known through our intellectual efforts. Unless He gives us the power of knowing Him, we cannot know Him. It is His mercy. If He is not at all merciful to us, we won't be able, by our strenuous exertions, to approach Him. The thing is that we have to approach Him and He has to give us the facility of approaching Him. He is the Autocrat—He is the Despot—He has the fullest freedom. We cannot, by our flimsy little way of thinking and by any of our attempts, reach Him in any way. So, craving is the only need in us by which we can surmount all these difficulties, the barriers and the impediments of these phenomena. The objective references of the reciprocated entities of our senses, will never disclose Him unless He is so lenient to show us that latitude as to be approachable by us. This is the only method by which we can approach the Absolute. It will be a tremendous task for us to have an access to Him through our intellectualism and labour and our senses confined to finite things. So we should show our aptitude for craving His

mercy. This is Bhakti or devotion. Bhakti represents devotion-transcendental devotion. Transcendental devotion need not be covered by our thoughts, fruitive attempts or desire for salvation. If we mix up Bhakti with worldly ideas—finitudinal ideas—it will not lead us to the Absolute. Our ideas are wrong, they are quite inadequate for the purpose of leading us to the Absolute. Unless the Absolute condescends to be seen or worshipped by us, it would be quite useless to make efforts to approach Him. At the same time we need not be diffident to approach Him — to try to have an access to Him. We must not think that He is within our reach and expect that our prayer will be attended to by Him. So there are two cardinal points which we should examine. First of all He is Absolute. He should have a willing attitude to meet us and at the same time we should also have some sort of hankering for Him, leaving aside all sorts of troublous agents which we call our associates—leaving these aside we are to approach Him. If we want to zoomorphise, phytomorphise or neuterise Godhead, if we try to find any masculine or feminine feature in Godhead, if the neuter aspect of Godhead is welcomed, we would be simply missing the opportunity of having an access to Him—we would be simply led astray. Godhead is not necessarily neuter, masculine or feminine as we see here with our defective and temporal senses. We should simply submit to Him. “Sarva dharman parityajya Mdmekam sharanam vraja, Aham twam sarva papebhyoh mokshayishyami ma-shuchah” - Shri Krishna is singing this for Arjuna’s purpose. He says He will give warranty of saving everyone of us if he or she submits to Him alone and none will have to run any risk of his own-all risks will lie in Him. He declares that He will give us salvation. He is full—all sorts of inadequacies can be fulfilled by His true wishes. We can get rid of all our troubles if we simply submit to Him. As He should descend to meet us, so we should also be unalloyed and quite set free from all sorts of wrong associations we have imbibed during our social life, otherwise, carrying all these references of this mundane world, we cannot have access to the transcendental region. We should not persist in our wrong ideas-in prayers such as ‘give us this day our daily bread’. We cannot have a morsel of bread unless He desires to give it to us. We need not waste our time that way. These prayers are not required for approaching Him. We are quite ignorant of what is to be asked from Him. We do not know what will be for our good. We should only crave for His mercy. This is the only attitude we should have. Shri Krishna is the greatest attractor. We should want to be attracted by Him. The thing is, if

we have diffidence to be attracted by Him, if we try to avoid or evade His conference of mercy on us, we should be simply entangling ourselves with the measuring temperament. Now we are very busy to measure with our senses all the finitudinal objects of this universe. This is empiric education. This sort of empiric education is offered to us to impede our course towards the transcendental region. So we should be very careful not to be deluded by the influence of the measuring tendency—we should be very careful not to be degraded by this. We should not accept the policy of retaliation—for by doing so we should be simply engaging ourselves for that purpose only. We should be always careful not to be meddling with external ideas and thoughts. If we engage ourselves with all these things in order to have some enjoyment of our senses, we should surely be misguided by alluring friends of the phenomena. The finiteness of these things is quite inadequate for our purpose. We require the full thing the Absolute. We should simply part with the wrong ideas and thoughts which we have incorporated with us. The phenomenon should be deleted—should be abandoned during the course of our journey to the transcendental plane. The Absolute is He Who does not require a finite object or a finite place. He has infinite, eternal knowledge. He has got eternal expansion. He is full of Bliss. We are always hankering after bliss—but bliss can never be had here. So meddling with the undesirable objects of the phenomena, we cannot expect to reach that destination. So the only course is Bhakti. We should not expect karma, jnana, rationalism, agnosticism, good action, charity and all such rubbishes. They are the impediments of our approach to the Object. The Object should be the Absolute.

We require solution for the various problems of our life. But we are liable to be interrupted and troubled by foreign relations by polemical discussions and also to meet different contending ideas and thoughts from outside. So we require Divine instruction for our purpose. We are assured by the song of the Supreme Lord Shri Krishna, “Sarvadharman parityajya mamekam sharanam vraja, Aham twam sarvapapebhyoh mokshayishyami mashuchah, i. e. Depend on Me. You will not have to repent for such submission. Whatever you have acquired up to this time, leave aside and come to Me, I will dictate to you what course you should adopt.” But in case we do not feel assured by this and thinking we are going to be deceived by such insinuative dictations of Shri Krishna, try to follow some other source of instruction, Shri Krishna has already sung

another song tQ avoid that, Ye-apyanyadevata bhakta yajante shraddhayanvita, te-api Mameva Kaunteya yajanti avidhipurvakam” The Lord, says “If you take the initiative to suggest a course you are liable to be instructed by such sources which will prove to be ineffective in the long run because I am immanent in the universe and there is no possibility of avoiding Me. I am the source of all existence. I am full of knowledge, I am endowed with infinity of Bliss.” We can have no better instruction from elsewhere, which can give a more dependable and complete idea of the thing. The whole thing, the exact entity, could not be found, if we took a different course from Shri Krishna as Shri Krishna is the Fountain-head of all energies; all sorts of energies—even the opposite and conflicting energies are stored in Him. He is Akhilarasamritamurti. We have heard His song: *Ye yatha Mam prapadyante tamstathaiva bhajamyaham, Mam Vartmanuvartante manushya Parthah sarvashah.* We are actuated by the influence of rasa. We require pleasant sensation. But we should see that our particular predilection is directed to a definite purpose. Shri Krishna is the emporium of everything. In Geeta we have clearly marked the exact situation of the human soul and the phenomenal existence of His Prakriti, “*Bhumirapo-analo vayu, kham mano buddhirevacha, ahamkara itiyam Me bhinna prakritirashtradha; apareyam-itastvanyam prakritim viddhi Me param jivabhitam mahabahoyayedam dharyate jagat.*” We have seen that there are two prakritis para and apara. Jivas are known as para prakriti. But jivas, being infinitesimally small, can come under the clutch of apara -prakriti i.e. it can be overpowered by the deluding potency. Jivas can also dissociate themselves from this undesirable situation. How can this be? We have heard another song, “*Daivi hyesha gunamayee Mama maya duratyaya, Mameva ye prapadyante mayametam taranti te.*” We have got the solution as how to get rid of this shackle in “Mameva ye prapadyante”! By the use of the word “Mam” we see the object is singular - the personality is fixed. The Lord sings, “I can set you free from the clutches of the present activity of measuring things through the senses, I can show Myself fully to you when there will be no necessity of exercising your senses. I have set the engine of the three ‘gunas’ for the purpose of entrapping the less intelligent people. But when they can easily manage to get rid of this trouble by submitting to Me, to Me alone.” There is no other alternative to getting rid of our measuring temperament. We are now equipped with senses which are incapable of leading us to the Truth. We are liable to be deluded by the influence of Maya; and

Maya is but a trap. We are to submit to Him unconditionally: So Prapatti' is the essential thing which means full submission, We can exercise our senses but such explanations will not do any good to us in the long run unless we submit to Him leaving aside whatever we have acquired up to this time. We are simply to surrender to Him. When we simply depend on Him, He will give us such facilities as to enable us to make better progress. We are assured that we need not take the empirical course through our senses, our attempts are often frustrated. Our empirical activities often fail to make much progress for we see that whatever we have acquired by our empiricism requires more addition or subtraction when we pass through the rolling of time. We think we have acquired a good deal of knowledge of our thirtieth year, but that knowledge is found to be inadequate as soon as we reach the fortieth year. Again if we have to live for ten years more, we will have to revise our knowledge again. In this way living for any number of years will not serve our purpose, it will not make us wise, i.e., all sorts of empirical knowledge are quite useless for the purpose of gaining the whole truth. We should, therefore, be 'prapanna. We should simply submit, and that submission should be attended with everything we have acquired. Whatever we have acquired must be given up considering that we will be helped by Him. But if we have no such confidence in Him, we cannot part with our acquired things. We will be making a sad mistake if we conjecture that the Lord, in the long run, may have nothing to confer on us and that by giving up what we have acquired we will get into trouble. We forget that He is the Absolute, He is the emporium of everything. We need not be doubtful of His assurances that He will never fail us.

We have got a freewill which we can exercise. But we are not expected to imagine, that we are independent. We are bound to accept that we are dependants. If we make a sifting enquiry into the phenomenal objects, we won't get anything which can give us that sort of relief which the Fountain-head of all things—that very Centre—can give us. So Geeta tells us that submission to the Supreme Authority, Shri Krishna is the only thing wanted, and by such submission our desired ends will be fully and duly fulfilled. The question is how in spite of the measuring temperament which stands against our purpose that submission is to be effected.

After Sambandha comes Abhidheya i.e., how to reach our coveted place, what sort of adoption is required for the purpose of achieving our objects.

That is Abhidheya, and there are thousands of Abhidheyas. They are classed by somebody to be 64 by some 9, and by some 5. Though there are multifarious aspects of adoption by which we can love fire All love-the Absolute-these adoptions are classified in 64 or 9 or 5 divisions. Of the 64 divisions, 5 are the principal things, and with these five divisions we are to deal. These are —

1. Bhagavata shravana, Bhagavata kirtana, Bhagavata smarana
2. Shri Hari's anghri-sevanam
3. Mathuravasa
4. Company of sadhus and
5. Shri Harinama-samkirtana.

Mathuravasa means to have our eternal abode in Mathura, the place where all-knowledge is permanent. Shri Harinama-samkirtana is chanting the Transcendental Name. Archana is done in 5, 16 and 64 upacharas for which purpose we are given some Archa in the form of Vigraha, Painting, Figure or Icon, and we have to worship this Archa with some mantras. All material things are spiritualised by the influence of dedication. When we dedicate worldly things to the Object of our worship, we need not think that they have got any material value to be enjoyed by us. All sorts of mundane temporary associations have to be eliminated before anything can be offered to the Object of worship. This is called '*bhutashuddhi* . The Object of worship being spiritual, spiritual things are to be offered by a spiritual actor through spiritual activity. Material things are not welcomed by the spirit and we should not bring any material thing before Him. If we do so, we would be considering Godhead as one of Nature's products, but that is not the case. He should not be considered as an object of phenomena. All the objects of phenomena serve our purpose—but Godhead is not an object to serve us. He is the only Object of adoration-of worship—and all services are to be offered to Him. We need not demand anything from Him, as we issue cheques or notes on demand to be cashed in our Banks, for our purpose. He is not our servitor. It is we who are His eternal servitors, and we are to offer our service to Him without expectation of getting anything in return. If we

demand anything in lieu of our services that would be considered as a bartering system. When we go to a Benia shop we get some articles for which we pay some price. That sort of transaction should not be done with the Absolute. With non-absolute we can have such transactions; but we should not carry on such transactions with the Absolute. Vanikvritti is not necessary. We should be always offering our services to Him and not receiving any service from Him. We are not to expect Godhead to serve us in any capacity. He need not come to us as parents. We find such demands as "Dhanam dehi, rupam dehi, jay am dehi, yasho dehi etc., " are made by a class of people who style themselves as shakteyas. Our prayers should not be to that end. We should not pray, "Give us this day our daily bread." We must not ask Godhead to attend to our call.

Throughout the whole world we find such wrong ideas. Devotion should be our principal aim, and not karma or jnana. There is another injunction in the Sermon on the Mount. "Don't take God's Name in vain." Yes, we should not take God's Name for the purpose of our own use. If we want to serve Godhead and implore Him to receive our services, we won't be infringing any such rules dictated by Christ. He has forbidden us to take God's Name in vain. That is true. We should not ask Him for anything just as we ask our order suppliers to furnish things for our use. We have simply to submit. He is the best Judge to look after us. We do not know how good will come to us. We cannot examine the merits and demerits of things by our present acquisitions. It is not possible. We should always be ready to submit to Him unconditionally. All other ideas except this are not regarded as bhakti by true religionists.

In Geeta we find three divisions. The first six Chapters are for karmis and last six Chapters are for jnanis and the intermediate six Chapters are for bhaktas. So the middle portion is the principal thing of the book, the karmakanda and jnanakanda are not die real factors of the book-are not its necessary paraphernalia. So bhakti or devotion to Godhead should be the principal object of all religions. Bhakti should be considered as nitya, that is permanent and constant. "The Supreme Lord is unconquerable. Our strenuous efforts or empirical knowledge cannot give us the facility of bringing Him within our sense perceptions. The devotees have no faith in either of these processes, yet they can by their devotion, manage to accommodate Him within their hearts. We are to throw off all exertions for acquiring knowledge leaving aside all our exploitations of knowledge. We should not be unmindful of giving up all that are not wanted. We need not

pose ourselves as intellectual giants. But we should always be energetic in our devotional purpose. We are not to have any confidence in the two systems of karma and jnana, or accept the results derived by these two methods. We should be devotees. Aural reception should be sufficient for our purpose. We should hear from the lips of the adepts who are constantly busy in offering their services to the Absolute. They have the loving tendency for the love of the All-love.

The Absolute, the Infinity, is ever-ready to receive His servitors, and His servitors have no other engagement but to serve Him. Devotees do not think that they have any other course to be adopted. They need not have any other engagements. They are always engaged in pleasing their Master. There cannot be any difference of interest between the Master and His servitor, or when the Master is wanting one thing the servitor is supplying another thing. This cannot be called service. Whatever is wanted by the Master, that should be supplied by the servitor. We should always be ready to serve according to the whims and predilections of the Master. This is devotion. We should not offer anything according to our taste which may not have His approval. He is the Fountain-head of all potency. He is the predominating Agent and we are the predominated agents. We have no other duty but to attend to the wishes of the Master. Our duty should be to serve Him as spouse and not as husband. The Master should not be the spouse. Westerners are always busy to serve their wives. They are, more or less, strainas or naripujakas. They have a rule in their society that no one should have more than one wife. But the Supreme Autocrat should not be restricted in that way. Shri Rama Chandra has been restricted to only one wife, whereas Shri Krishna has got millions. We need not restrict Him. He is the Proprietor of everything and everything is within His range. We need not put Him under the clutch of restriction as if He is Nature, product and nature is not one of His products. We should always abide by the rules of civic discipline otherwise some restlessness or disturbance may arise in society. We are to remember such maxim as "Do to others what others should do unto you" in the transactions with our friends. Whereas the Absolute has got everything as Proprietor and all properties are meant for His service only and not for the service of any one else. Since we are dependants, we should be restricted in every way, but we need not for this reason try to restrict the Master. We have got some independence, but that independence should not be indulged in such a way as to restrict the

Master. We are allowed some definite things for our purpose, whereas He has the sway over all. So we must not think Him as one of His created beings. When the Absolute wants something, we are morally bound to offer our services to Him to attend to His needs. If He thinks that He is the Husband, all should be His wives. The soul should attire her body according to the taste of her husband--she should apparel herself in such a way as to please her Master. We are not to think that Godhead should be a predominated agent to serve our purpose. We need not lord it over Him. We are not allowed to do so. We are incapable of doing so. Being infinitesimally small, we have not the power to have Him as dependent. We ought not to think that He should be our parent and serve us, we find our parents doing from the beginning of our lives. We should serve and worship Bala Krishna- Child Krishna as His parents. “*Srutimapare Smritimitare Bharata manya bhajantu bhavabheeta ahamiha Nandam vande yasyalinde Param Brahma*” “I need not go through the Vedas. I need not read the dharma-shastras and Mahabharata for the amelioration of my troubles. Let persons who are too much afraid of worldly troubles read Vedas and so on. I am not at all afraid of all these. I do not think that the pessimistic trend of my mind should engage me in reading these books. These are lifeless transactions. I want a living thing. I see that Nanda, as father, has got the privilege of nurturing and fostering Child Krishna from the very beginning.” So it is better for me that I should have Nanda as my preceptor instead of all these shastras.

The Child Krishna is found to be crawling on the corridor of Nanda's house. I am also going to worship Him as His parent servitor. Therefore, the parent-servitor should be my preceptor. I should not ask Him to be my friend, but instead, I should be friend of Him i.e., I should render my services to Him as a friend. I should also like to be termed as His confidential friend and not a reverential friend. Flatterers use to flatter their masters posing themselves as friends. I should not be His flattering friend. I should like to be His confidential friend. I won't hesitate to offer Him any food which I have already tasted before to see whether it is relishing or not. If I find the food to be nice, then only shall I place it before the Supreme Lord, whereas, our reverential friend would not allow such conduct which is quite contrary to ideas of the reverential worshippers of the Lord. Even Shri Ramanuja followed the rules of reverential worship. But Shri Krishna Chaitanya has told us that we should be His confidential friends. In a reverential mood it rather puts a

sort of screen before us. Shanta rati is the neutral mood. The Absolute has the right of receiving the different services rendered by His servitors. "Ye yathe Mam prapadyante tamstathaiva bhajamyaham". The Lord says that He is ever ready to receive the respective mood of services from His servitors.

3

Shri Krishna Chaitanya, the Ocean of Mercy, is the Most Magnanimous of all givers of alms. He is the Giver of Love for Krishna. He is endowed with Eternal Unalloyed Name and Eternal Beauty. His Name is identical with the Possessor of the Name. He has manifested the complete endeavour for giving away the Unlimited Name as Sound described as Eternal, Pure, Full and Free to all animate entities in every part of the world at all times in different ways. To carry out His Command is certainly the only function of my soul, the utter futility of my endeavour for the attainment of the aptitude for His service notwithstanding. Therefore, I pray to be eligible for accepting my share of the fullness of the eternal diversity of the mood of Master and servant, Attractor and attracted, Object and offerer of worship, for endeavouring of my share in Him that facilitates my chance of being established in my own unalloyed position. I pray to be eternally established in such aptitude. I pray for all this.

The degree of eligibility for the service of Godhead varies in different persons. But such eligibility is attainable by all persons. The exhibited diversities would help every person to attain the aptitude for serving those manifestations in proportion to his degree of eligibility. May the only Proprietor, Who is no other than the Son of Nanda manifested at Vrindaban visible in this mundane world, bestow this eligibility. May Shri Chaitanyadeva, the Bestower of Love for Krishna, confer on them the corresponding eligibility. Shri Krishna Chaitanyadeva Prerogated His Power in the heart of Shri Rupa, effulgent with the substantive reality, at the Dashasvamedha Ghat of Prayag. He injected the Power that arouses the cognitive aptitude by conferring the strength for getting rid of malice born of the inert condition, into ferocious wild animals, while passing through dense forest of Jharikhanda on His way to Vrindaban. May the same Power be injected and eligibility conferred on the faculty of vision of spectators who are liable to hold firmly the view that inert entities are

identical with the cognitive reality, and thereby show His Blessings on my service of Shri Guru under the guidance of Shri Rupa.

Shri Krishna Chaitanyadeva quitted His Home and resided in Shri Purushottama in the Act of exhibiting the Pastime of giving up all mundane thought. It was certainly His purpose in taking up His residence at Shri Purushottama to cause all conditioned souls to realise in the same the considerations regarding the tasty quality of loving spiritual separation and the practicability of the attainment of the highest desideratum of mankind by such realisation. The thought of the verse of Srimad Bhagavatam, 'Ahuscha te Nalinanabha' represents the some of rational judgement. The realisation of this should be the object of quest of all individual souls.

That Bhakti is alone the best of functions, is mirrored in the emphatic statements of the books and the incomparably pure career of Shri Chaitanya and His beloved associates. The distinctive features of that devotional aptitude are manifested in the records of the scriptures and the words of those exponents of the scriptures who live up to the teachings of the scriptures. For the purpose of enabling the present cognitive faculty to understand the tidings of the realm that is unknowable or knowable with very great difficulty, it is all important to describe those transcendental activities and to provide the needful excitant by their representation by the dramatic method.

The order of our Gurus helps us in the realisation of our desideratum by acting up to the requirement of spiritual thought, urged thereunto by the sense of humility. Most of them brought about the descent of the tidings of the Household of Shri Krishna, by undergoing the hardest labour at the risk of their lives, to the plane of this world created by the deluding potency of Vishnu for the purpose of subduing the sixfold animal passions, such as lust, anger, etc. that are innate to the human race.

We are not unaware that by the process of descent to this mundane plane the view of the transcendental is liable to be missed by the external vision of men directed by the superficial cognitive faculty. But we still cherish the strong hope that all those living receptacles, in whose hearts the aptitude for service is flickering like the light of the lamp about to go out becoming once more inclined towards service and kindling with the

services of moods appropriate to the Name, Form, Quality, Paraphernalia and Activity of Krishna, will be established in the sphere of Vaikuntha-Goloka in the stage of leaving off this mortal coil. It is with this basic purpose that we are busy in providing the opportunity of making available the transcendental boon of Vishnu and Vaishnavas to the human race.

What is good (sat) condition? What is summum bonum? Wherein consists the difference between the desirable entities of this world and the highest good? How may the sixfold divine prerogative be attained by being liberated from the sense of need in regard to the three objectives of mundane piety, riches and objects of enjoyment? What manner of evil results from the quest of the featureless Brahman by" the exclusive state that is devoid of all pomp and circumstances of the Divinity? It is necessary to produce a living interest in the right solution of these besetting problems.

It is first of all necessary to examine the current misconceptions regarding the 'good' i.e. sat (or the abiding or real state). In order to do so we should prepare a comparative table setting forth all the different conceptions that have been engendered in this ever-changing world in the stable principles of mind and faculty of individual judgment, together with the varying degrees of the a-sat (ephemeral) element, that appear in them. If we prepare such a comparative record we would find that there is no room for the unalloyed cognitive essence in the receptacles adulterated with active and inert mundane qualities. It is only persons who are adepts in the spiritual service of Vishnu, who can understand the difference that separates the real significance of the term sat (good or abiding principle) from the entity, which is a product of relative reasoning, that appears as the good (sat) to conditioned souls. The vocabularies of languages represented by the records written in the Brahmi, Kharausti, Sanki, and the other scripts, educate us in cultures that, instead of helping us in culture that, instead of helping us to attain the unalloyed state of the real or pure cognition only bind us to the delusions of ephemeral sound and language. These are not subjects that are fit to be learnt by sadhus who are full to eternal cognition and bliss. The invocation of the realisation of the true subjective nature of the entity of spiritual service (.Bhakti) among mankind, is necessary for knowing all this.

Of two friends possessing similarity of nature and purpose one is found to experience the aptitude for the enjoyment of this transitory world. He happens to notice in his friend the disposition of supplying the means of enjoyment of the self-same transitory world. This leads him to aspire after the condition of abnegation. This process is also found to involve him in the folly and undesirable hankering of losing his acquired possessions. When he finds that it is his proper function to do good to his friend, he employs himself in the office of servant of his friend. He is then in position to understand that the purpose of acting the part of enjoyer by employing his friend as Servant, is not any part of the good education. In such circumstances he is apt to regard the rendering of service to his friend as most needful from the point of view of a thoughtful observer. It is only when his conscience, that is prone to enjoyment and acceptance of service, is touched by the service of his friend and is also made aware of those whom his friend serves as well as the instrumentals and materials by whose means he renders them his services, that he becomes acquainted with the glory of his friend. He then becomes aware that the assertive and meaningless exertions of a person, devoid of the serving aptitude for his friend, are productive of grief, infatuation and fear. This knowledge is consequent upon the realisation, in the act of performing the eternal function, that the friend is to be powerful ordainer of hunger, thirst, decay, infatuation, fear and sorrow. The person who understands his friend to be the reservoir of all light, recognises him to be his friend in the tie of the serving function. Bhakti is that eternal and supreme function without whom the diverse forms of all other non-devotional activities cause the misapprehensions of souls, indulging in enjoyment of abnegation of mundane entities, who are apt to mistake one thing for another. Bhakti enables the individual souls to realise his eternal nature of the aptitude of a servant by causing him to give up the disposition of being master which is foreign to the essential nature of the soul, in order to ensure one's escape from the evil that is attendant on the state of ignorance. The egoism, that regards oneself as master of one's own activities, as regulator of others, by making the individual soul a sojourner of the mundane world on the paths of fruitive work and empiric knowledge, prevents the performance of the function of exclusive serving devotion to the Feet of Godhead.

By assuming the role of the master of Godhead, Who is the Eternal Object of worship, to install Him as a concept having the nature of

servant, is but the invocation of sheer misfortune on the part of the individual soul. In the attainment of the highest good the unalloyed state of his service tends to become the only aptitude of the individual soul. The power of decision of a judge who is subject to childish caprice does not point to the service of Godhead. It is for this reason that Godhead condescends to serve the instructed, in the Role of the Instructor. When the individual soul, on realising his own want of purity runs after the acquisition of the same, he is liable to remain impure, because no one, who happens to be in the state of impurity, is eligible for the sight of Godhead. Sometimes, assuming himself to be pure, in lieu of seeking the knowledge of the real truth, he is busily engaged in pursuits that are pleasing to himself, under the impression that any pursuit that is pleasing to himself is thereby proved to be pure.

As the result of his attempt to foist his own impurity on Godhead, he supposes it to be on a par with the Beneficent-full Autocracy of Godhead. Knowing himself to be the seat of cruel assertive activities, the individual soul is liable to imbibe the malicious disposition by his attempt to view Godhead with his deluded material eyes.

When the jiva exercises his faculty of intelligence on the form of Godhead Who is possessed of eyes resembling the Petals of Lotus flowers, and on His Glance of Mercy, he is in a position to have the sight of the Eye of the Divinity Who is Eternal, Unalloyed, Full and Free. He is then in a position to know that his own vision is defective being tainted with error, prejudice, faulty perception and the purpose to deceive. In this phenomenal world there is found current knowledge of the Name, Form, Quality and Individual Servitorship of Godhead, couched in the language of mundane spectators. But such knowledge is not included within the limits of time and space. If one is bent upon regarding such perception to be similar to the mundane process, such perversity will prevent him from obtaining the real sight of the Entity of the Supreme Person when He chooses to descend to this mundane plane. Such deluded vision, instead of exciting the recollection of the Eye, Ear, Nose, Tongue, Skin and Mind of the Lotus-Eyed One, would make the small mouth be only guilty of uttering big words by making the observer suppose that they are also tainted with defects similar to his own. It is then that the aversion to Godhead begins to show itself in the mal-interpretation of the scriptural text "kapyasa" and the Supreme Person seems to be included within the category of the

material.

It often happens that we practise a habit of keeping our hands in an uplifted position and other diverse forms of asceticism. But by their means no actual result is achieved. **“If Hari is worshipped, where is the further use of ascetic practices? If Hari is not worshipped where is the use of ascetic practices in such circumstances? If Hari is not Present, both inside and outside, what is the use of ascetic practices?”**

If we do not serve the Eternal Entity we are guilty of making the wrong use of this insignificant human life. Whereas if we serve Godhead, the human life becomes worth living.

Krishna is the Figure of all nectarine rasas (mellow tastiness). In Him there is no want of any rasa, The servant of Krishna is fully aware of everything regarding the other devatas (gods) of this world or of the series of the Avatars (Descending Divine Personalities) of Vishnu. The Self-same Krishna is served only by His devotees. That Entity is unattainable by fictitious knowledge. Those who have had an opportunity of listening to the text of the Bhagavatam. ‘Jnane prayasam udapashya..... know that the sight of the Transcendental Realm of knowledge will not be available by the efforts of countless life by means of such knowledge. A disease, which is most difficult of cure, has got into its jaws the human race. In its terrible grip we are seized with the determination not to employ our body, mind and speech in the service of Godhead and are bent upon abusing our freedom of will. It is necessary to be freed from the clutches of this monster.

The inadequate, or less than full, conception of the Whole has been termed 'Brahman' and 'Paramatman'. The conception of Paramatman has been formed by incorporating undesirable elements by joining together truth and untruth for the satisfaction of the principle of comprehension. But it is not possible to interpolate any counterfeit entity in the Divinity.

It is not mark of the state of liberation to be merely freed from the clutches of inconveniences. Something more is required. The conception of redemption (mukti) does not mean merely getting rid of untruth. We

require positive accretion. It is not our final requisition merely to be freed from the inexperience and uselessness of this mundane world. Unless we have the taste for the diversity of the Transcendental Activities of the Entity, Who is full of Eternal Pastimes and Divine Activities, we are apt to be caught in the virtues and vices the world being intoxicated with the dynamics of mundane existence. Only those who are desirous of liberation from the conditioned state are anxious to get rid of the inconveniences of this world. But it is one's duty to turn one's serious consideration to those matters in which the unconditioned souls are actively interested. So long as the conditioned state prevails the conviction of the possibility of difference of ways and means is unavoidable, due to the fact that it is not possible in the conditioned state to have any idea of the subject in whom the unconditioned souls are actually interested. Till we are freed from the clutches of this misjudgment the conditioned soul, liable to be contaminated with the fourfold defects of error, prejudice, inadequacy of sense-organs and tendency to deceive, cannot place enough reliance on the words of the redeemed souls. Those who have arrived at the conclusion that the essential characteristic of mukti {liberation} is merely cessation of misery, have been betrayed into a line of thought that is prevalent in the conditioned state which exposes us to the triple miseries of this mundane world. The scope of their vision is very short, indeed, if we refrain from the active consideration of the positive diversities of the Absolute, who is located beyond the mundane, by being misled by their words; what do we gain by such conduct? Shri Chaitanyadeva has not employed Himself in pursuit of any thoughts that centre round the current activities of this body or mind. He has employed His thought on the subject of the diversity appertaining to our relationships with the fullness of Entity possessed to His Eternal Body, that prevails in the real state which is located beyond both of these two bodies. We should employ our thoughts on that subject even while we are allowed to be in this world. Every rational entity is vitally interested in this matter.

It is the full realisation of bliss that should be sought after. The mere cessation of misery is not what is required. In the state of positive liberation (mukti) we should attain some positive entity. We should be on our guard that in our quest for one entity we may not go after a different entity. It is necessary to perform the preparatory activities before death. It is only if the accumulated intelligence of all our friends, the concerted

help of all persons, can employ themselves in the service of servants of Godhead, that we should accept them. But we should by no means display any aptitude for carrying the burden and refuse matter of this world to the next.

Subserviency to Godhead is the only good path opened to us. If we know how to work out a simple equation by the rule of three we would be in a position to understand how much normal endeavour should be made for the eternal life in proportion to what has actually been found necessary in the apparent interests of a hundred years of existence. That endeavour must be made within the short span of this life. Because it is the human life which alone is capable of yielding the *summum bonum*. If mankind is in a position to understand this simple mathematical proposition it can have no other function in this life except the quest of Krishna. It is supremely necessary for us to fully connect every activity, to take each simple step and to draw each simple breath, with the reference to Krishna.

The order of my preceptors has told us many things in very beautiful language. I would however, state a few essential things for their acceptance. We have no other function except throwing ourselves on the protection of Godhead. We must not consider Godhead to be the care taker of our garden. It is not our desideratum to attend only to our present day needs. Our primary duty, basic purpose, is the service of Hari. The two verses of Shri Rupa Goswami viz, 'anasaktasya Vishayanand prapanchikataya buddhya.....' like the polar-star point out the course to be followed by us by the negative and positive enunciation of the same. We must always walk in that path on which we shall be fully provided with the service of Krishna. May we never perform any activity being deprived of the service of the servants of Godhead. If we do not employ all secular knowledge, history, literature, philosophy, science, the arts of war and politics—in its proper sense, or in other words, if we do not fully connect everything with the reference to Krishna, that is reduce it to the service of Godhead, it would give rise to the controversial method which would make us think that we should give up this thing, and that thing, and that it is not this and not that.

How is it possible for us to conceive of the transcendental Entity with the present capacity of our senses? Srila Rupa Goswami Prabhu has

supplied the answer of the question in very charming manner by refuting the philanthropic views. 'Hence (i.e. being transcendental) the Name, etc., of Shri Krishna is not perceptible by the senses. He manifests Himself of His own accord on the tongue, etc., that is disposed to His service.' The proper enjoyment of the entities of this world by one who is unattached to them by fully connecting the same to the reference to Krishna is called the right form of renunciation. '

The very first aphorism of the Brahma Sutra is, 'thereafter this gives rise to the enquiry regarding the Brahman.' In the person who has become detached from the mundane world, who has transcended the material planes of fruitive work and empiric knowledge, there arises the enquiry regarding the Great One or the Brahman which sets him free from the quest of the small. Those who have not transcended the mundane plane are non-vedantists. The atheistical professors of the system of Sankhya etc., remain confined to the limiting numerical reference. The expansion of one quadrant is open to our view. Our vision fails to take in simultaneously the extended space of three quadrants. The potency that corresponds to individual souls originates from Sankarshana. If this is not understood we are landed to the question, 'Who is to ask whom?' 'Seated on the same tree (on which sits also the Supreme Soul) the individual soul sunk (in the enjoyment of worldly entities) is subjected to sorrow due to infatuation by reason of his non-Divine nature'.

If one supposes the Served and His servant, the Guru and his disciple, the self-realised soul and the neophyte, to be on a level of equality with each other, he is liable to be sunk in worldliness. Such a person is overtaken by sorrow, or attains the state of the Shudra. Inquisitiveness about the Brahman or the state of the Brahmana is no longer retained. It is no doubt desirable to be able to see everything with an equal eye. But such seeing does not involve the abuse of the realisation of the common nature of the worshipper and Worshipped. On that plane although there is non-difference as regards quality, there is difference as regards magnitude. In difference there is reference to non-difference, while in non-difference there is reference of high and low. 'Those persons whose intellect is lighted up with the Veda (Real Knowledge) are Pandits. Pandits see the Brahman possessed of learning and humility, the cow, the elephant, the dog and the eater of the dog with an equal eye. By missing the significance of the above verse if the elephant and the dog

are considered as the same in the gross sense, no consistent meaning can be made out. The equality of vision refers to the soul.

The entity which is called grief is an aptitude born of the state of want or destitution. "Sugasya tadanadara, shravanat tadadrabanad suchyate hi" (BT. Sut. 1-3-34).

Even the very slightest deviation from the Real Truth is subject to the law of change. The view that there is a rival of Godhead, that there is a Beelzabub--is derived from aversion to Godhead. Between our words and those who are extremely vain of the empiric knowledge of the Scriptures, there flows a great Viraja river. Those who suppose that they can understand everything very well can write correct language, can speak well, have no aptitude for hearing. The external coating alone possesses any attraction for their minds. They only gossip fictitious stories about the Brahman. They do not make any enquiry for knowing about Him.

Is the human race doomed to remain so foolish? Will it be never able to understand the tidings of the possessor of the Triple Potency, of triquadrants expansion? Will its stunted intellect be never expanded?

The answer to the quest for the Brahman is contained in the aphorism 'Janmadyasyayatah....' from whom this world has its birth, continuance and dissolution. Therefore, this world can never be false. If the world is supposed to be false then He, by the transformation of Whose Power this world has its birth, also is proved to be false. If the reflected image is denied, the original source of the image is also subjected to hostile attack. There is no unwholesomeness in the original substance, but there is unwholesomeness in the shadow. This is all the difference. The Ultimate Entity is born in Mathura, begins there ensues the exquisite state of the love-lorn maiden. In the Divine Realm of Dvaraka there prevails the Manifestation of Majesty. In Prabhas there is the Pastime of Disappearance. At the point where the intellectualism of man terminates, foolish persons are declaring that the Transcendental Activity also terminates. Leela (The Transcendental activity) is never ended. That Activity goes on at all time in the form of the circle of light traced by a revolving point of fire.

We are to welcome mercy from the Absolute. We individuals are each of us connected with Person. We require some Personality to Whom to pray and appeal for our existence. If the object of our worship is Absolute then everything done by us should be for Him only.

We have occupations; but which of them should engage us?

If we go for comparative study the best occupation should be to select the Absolute for our service. He is not to be had here. But we should have recourse to entities showing an aptitude for His service.

There are five different stages of servitors viz., servitors occupying a neutral position who do not defile nor adore an object by showing some out-ward activity, who display no sympathetic or apathetic mood, who do not meddle with a thing and disregard other things.

If we are neutral to everybody we are supposed to have eligibility for rendering our service to the Absolute. The service to the Absolute is not available to us at present. Our present futile and perishable equipments cannot have an approach to that thing.

If we show aptitude for service we would be relieved of serving other people. The current altruistic literature does not cover antecedents and consequents. These are unknown at present. We do not know our past and future. We have access only to phenomena. Sages have deemed it prudent to serve our fellow-mortals by mundane reference. But we are vitally interested in the transcendental reference. We shall have to leave this world and the present position and shall be posted elsewhere. The soul is not confined to the mortal coil, that is, to the gross and subtle bodies. The esoteric mood need not be confined to charities, etc., here, as taught by those savants of the West and East. The current philosophies teach that virtue and happiness are the only objects of our claims which are sought to be confined to altruism. It is, however, necessity which really makes us busy with these activities, which do no good to us. The mirror shows the ass-cap. We suppose that in the absence of the mirror there would be no necessity of getting rid of the ass-cap. We are often prone to stop at the mirrored portion. But sadhana

should not be restricted to seeking piety etc. Transcendentalists should push on to find the Most Beautiful at the Feet of Transcendental Absolute, the Resort of all rasas.

There are three different tracks for the predilective mood: (i) to seek virtue, happiness, etc., (ii) to regulate the sinful life, (iii) to be recognised as pure souls, or in other words, to seek some fruitive results This is the path of the Vedic Karma-kanda.

When we have these coveted objects we find there is something else. We find that our allegiance is to be strictly directed to the Absolute. The soul requires no contaminations; although he is now enwrapped by two covers viz., the astral body and the external body from parents for transitory purposes and not for the eternal purpose. The soul is eternal. Mentality is always changing. It is mentality which makes friends and foes. We cannot rely on present mentality, though it thinks that it can be regulated by the seeking of happiness, virtue, etc.

We should surrender ourselves unconditionally to the Absolute. People may urge 'why not rely on the evidence of the eye, the nose, the mind?' Our reply is, we do not deal with phenomena separatively. When the phenomena are presented by ignoring immanence and transcendence we get a narrow view. This will never lead us to any good. We, mental speculationists, are put into an atmosphere of erroneous and limited impressions When we are free from these impressions we would know that love would flood us and wash away all dirts of the treacherous platform of this mundane world.

By our confidence in the transcendental sound we would benefit much instead of minding these other shops. We would not trouble about these things. True devotion would lead us to permanent relief. We often meet with baits. We are often tempted by the carnal. We often jump into that very thing because it is offered for our consumption. But in the long run we are liable to be deprived of our soul. Persons busy with their mental concoctions, prefer to get thier conceptions, from professors who get their ideas from deluding sources.

The function of the soul is to be determined. Mind is depriving the soul who is the principal. Mind is often misled by temptations. Mental

conceptions must not prevail over the soul. The soul will be alert only when we find that the agent is required to be kept under strict surveillance. The agent must not act against the Proprietor. Any 'medicine' given to the mind against the interest of the soul is harmful. The soul is now asleep, who can control the mind. If the soul regulates the mind then it would be all right.

One who has actually attained the place of the soul, can give advice to the soul, not the mind. The mind is useful only for a time. After we die it will not hold. Our object of devotion is to be ascertained. Self-determination is necessary, as well as the mode of procedure. If we think we are to be recipients we would accept Jnana-kanda and Karma-kanda which lead to chaturvarga which are known as the final goals but are never purushartha. The real object of attainment (Purushartha) is Prema (love). Prema is to be resorted to, and not salvation and elevation. These latter are not the terminal points. The unique, one position is Prema.

Bhakti (devotion) is eternal, Bhajaniya (object of devotion) is eternal. But the impersonalist would never subscribe to this view. He has got a bitter experience, from which he is disposed to accept the other goals.

Prema is of five aspects viz. shanta, dasya, sakhya, vatsalya and madhura. The aspects are quite different. In shanta, dasya and reverential moiety of shakhya we approach the Object with a reverential attitude. That is not the thing. If we look from below a thing hanging from the ceiling we would see only half of the thing, not the other half. Half the thing is placed for our ocular activity, the other half is not visible. In the other half we find confidential sakhya, vatsalya, and madhura.

Shri Krishna Chaitanya is the only Agent. He has come to us to delineate the exposition of the Transcendental world in full. None else has done so. Those, who approach by the reverential aptitude, miss the other things, I mean that two and a half of the rasas are kept for their own purpose and that will mislead them. Son-hood and Consort-hood of Godhead would be misunderstood.

So Krishna-prema is the only need for which we should exert all our influence. It is the function of the soul not of the mind which requires some other thought, e.g. improving civic rules, altruism etc. But we

should know that prayojana (desideration) is Krishna-prema. In respect of the Personality of Godhead if we accept Vishnu, we would offer only reverential service.

One more variegated aspect can be secured by a peep into the Entity of Dwarakesha where the restricted imposition of worldly ethics get no value. So we necessarily see that the full extensions of all manifestive Rasas is not wanting in this Object of our offering different service. This supreme stage of theistic manifestation would not admit mundane restrictions of the evils found in worldly relativities. If we keep for our enjoyment a portion of the temporal world, we do not thereby sever our connection with the trouble some enjoyment of the world. If we are hilly relieved of all sorts of tempting influence of the relativities of this world, we cannot but come to the acme of the theistic representation of Shri Radha-Krishna. No disquisition what-so ever can possibly ladder us up to that summit by their crippled polemical insinuations.

When we cripple our final Object of pursuit we show an aptitude of dealing with the Object reverentially. But when we extend our aptitude to deal with all the aspects, we hanker after the infinite Ocean of Rasa the largest emporium of our theistic enterprise which is the fullest service that can be accorded by the Predominated Aspect of the Transcendental to the Predominating Aspect. The naming of a finitude would lead us to a particular object, so we will be failing to participate with the Highest and Excellent Emporium of our need.

Shri Krishna Chaitanya has ushered the Transcendental in the phenomenal which would startle the whole world, all savants and sober people who welcome the real view of things manifesting their eternal representation. The phenomenal representation is defective. We must pick the transcendental representation. Bhakti, different from lording it over matter, is different from ordinary mentality. We would be much benefited by perusing the conversation. Every one should be forced to hear this, in which everyone is vitally interested, in preference to Hegel etc. for gratifying an individual or national interest. We should have interest only in Theism. We need not trouble the Absolute with our challenging mood. In this poor life we require relief.

If we are sober, and not childish, we would find it to be so, that it is a

better course to direct all our activities to the Absolute Who has no shaky position. With all these present equipments we are to serve Him. But these mundane things cannot approach the Absolute. Only the soul can approach Him.

The aspiration of the soul proper is not ritualistic performances, refutable intellectual speculations like the Vedanta. The only aim is to offer our service to the Absolute. We would otherwise indulge in altruistic exploitations which are so inviting at first sight from a comparative view of these worldly things. But the just thing should be to seek to serve the Absolute. But where to find the Absolute? The solution of this question has also been attempted by four different schools who worship Shakti, Surya, Ganesha and Shiva. None of these propose to offer their whole to Vishnu Who is the very Substratum and the Personality of Godhead. Others are recognised as personalities, but have to show their crippled face for certain people. Surya is worshipped by seekers of dharma; Ganesha for success; Shakti for the fulfilment of worldly desire; Rudra (Shiva) by the freeing mood - the liberating aspiration. We have a feeble ambition of knocking at the door of everybody who is interested. Everybody is interested in pure theism which never came before nor will ever come in future.

If we want to cherish a tree, if we want to get fruit, we pour water at the root. We would rightly resort to Krishna, the Ever-existing Entity. If He is worshipped all other gods are worshipped. By pouring water at the branches all will not be cherished. The view of the whole spiritual sphere supplies the occasion for service in all five rasas. Of these, Shanta, Dasya and Gaurava-sakhya belong to the lower half, being two and half aspects debarred from the other half Vishrambha- Sakhya, Vatsalya and Madhura (consort).

If we fail to accept the Absolute as our Consort, we shall try to be consort here. Males and females are the complementary aspects of personality. We would show the predominating aspect. But consort- hood can be claimed even when we have a masculine face here. We are transferred to other place by our passions. We are proselytised from one school to a more covetable school.

Bhandarkar preferred Seeta-Rama to Radha-Govinda. Lakshmi-

Narayana to Seeta-Rama expanding the series to the impersonal form as the Advaitins would say. The sceptics etc. would further hold that materialistic thoughts are best and we should not meddle with spiritual things but try to get the highest elevation here. But these would not bring us any good what-so-ever we want the transcendental light of the worship of Radha-Krishna to be circulated everywhere with a very ethical representation. It would enable us to get rid of the poor sensuous ideas.

In considering the Absolute Position of Transcendental Eternity, Full-Knowledge and Incessant Bliss we are dissuaded in fixing Him in sexological question. When we take up the neuter phase with its prominent feature, we do naturally pin the same in the neuter phase. The position of relativity prompts us target Him in the Masculine form. But when question of reciprocity intervenes we necessarily jump into tracing the Material Cause neglecting the Efficient Cause. In our atheistic considerations, the question of sexology is more or less found to terminate in temporary view only. When we proceed to attend to the cause of this universe this cosmographic investigation leads us to the apparent phases of things. So, when the exoteric manifestations win over our heart, we see a poly-atheistic view of the Object. Sometimes it turns to Animism, as Taylor would tell us; or sometimes Henotheism enshrouds our contemplation.

When polemical questions disturb us, we show a different mood of assimilating everything in one category, eliminating at the same time numerical question. When that view is scrutinised thoroughly, we indulge in a finitudinal mood by accepting the origination of every thing to be an indolent entity. Up to this time, we do not take up the theistic phase of Vasudeva, The first impression of theism leads us to Vasudeva, the personality of Godhead, where we find no prominence of the neuter demonstration of the prerogative. We find the Efficient and Material Cause, simultaneously manifested in the singularity of Vasudeva. Vasudeva is considered as the first quadrant of the four-fold Aspect to complete the circumambulating inspection of the Circular Personality Who has four directions. The introductory commencement of Vasudeva has terminated by the appendix or the three other folds of the same.

When the Personality is viewed in His Predominating Aspect we find the manifestation of the Predominated Reciprocal Disclosure. So in the

second phase of the Theistic view, we witness the Transcendental Vasudeva in His Lakshmi Narayana Aspect, where the Efficient Cause of the Transcendental Vasudeva is obscured. This very inquisitive temper must not lead us to scrutinise Lakshmi Narayana like finite objects of this world which have a despicable phase of relativity.

But the transcendental phase of relativity will relieve us of all abseness and grossness, when we find, in Rama-Vaikuntha, eternal Dasaratha with Kaushalya, whose descended manifestations are traced in time and space for the publicity of those who deserve it and not for any preferential-attachment of imperfection of historicity. We find Seeta-Rama in the third phase of Theism.

The Gopis went in search of Krishna to Syamantapanchaka. The denizens of Vraja had no occasion to meet Krishna every day while at Dwaraka. They thought they should approach Him when He came for His bath at Brahmakunda. (1) The Gopis told Krishna they are not at all sanguine to be heaved up to the position of yogins who have veiy little interest in the substratum, but are interested in a subtle and hazy idea. We reject that process. (2) Others hunt after lucre, etc., for their temporal need. The former want self-control, the latter have no ambition to renunciate these earthly pains. They should read the Mahabharata. Gopis did not want these things. Gopis, only desire was to be consort. The Rishis resident in Dandakaranya wanted to meet | Rama as consort, that could not be as they had male forms. But they had that aptitude Seeta should not allow anybody to have any share in her spousal relationship. So Rama could not accept that sort of Eternal mood. So they were asked to join Him in Krishna-Leela; and were converted to Gopis in their next life.

Rhetoricians tell of five rasas which should tend to the Absolute only. On the non-eternal plane they tend otherwise.

Ordinary people do not understand what service is. Most people are injuring the cause of service excepting the school of Devotion. Jnanins want to merge in the Personality of Godhead. Buddhists think that they can get rid of all miseries by annihilating themselves. Henotheists think that they will, in the long run, reach a state where there is no manifestive or designative feature. Devotees call such people non-devotees, atheists,

sceptics, etc. There are karmins or karmavirs who are doing many things. They declare that they have got a definite object for which they work, otherwise they would be called frantic or mad people. They are all wage-earners, contractors and do their work in order to get something in return. Agnostics on the other hand do not trouble themselves with such things; they want to lose themselves; they want to commit suicide. These people are not devotees. The idea of a devotee is quite different from the ordinary idea of men in general. The devotional school is always looking after the interest of the Absolute. They do not class themselves as karmakandins or jnanakandins - they do not join these two parties. They are quite different.

This world is a perverted reflection of the original one which is our real home. Instead of passing our time here, we want to go back to our eternal abode. We are now very busy to have pleasant sensations through our senses from the phenomenal objects. We should make it a point of eradicating the root cause which has brought us to this world of delusion apparent pleasures, miseries and troubles. It is the mind which is the root of all evils and the root of all pleasure-seeking inclinations. So the mind should be killed first i. e., it should not be allowed to take initiative in anything. Now the mind is controlling our senses and the soul is lying in a dormant condition. The soul has delegated its power of transacting with the external world to the mind, and the mind has five ministers help in the administration of the phenomenal world. But the mind is not a dutiful agent of the soul. It always tries to injure the interest of the soul. The soul has come down here and, while doing so, it has incorporated two envelopes, one subtle and the other gross. But the soul is now in a drowsy condition. It exactly compel the mind to look to its interest. At this crisis, the ever- merciful Lord Sri Krishna sends His messengers with the Transcendental Sound. This Transcendental Sound is to be received through the ears. The Transcendental Sound is meant to regulate the five senses, which are engaged in a wrong way to foster the cause of the mind and to injure the cause of the eternal soul. So aural reception in the first thing we should seek from the Agent, the depute-Messenger from the transcendental plane. The Transcendental Sound is transmitted through the lips of the messenger in the shape of Mantra and in the shape of Nama. The very Name or the Nomenclature of the Transcendence can regulate the senses. "**Go on chanting the Nama, constantly repeat the Transcendental Nomenclature, and you will**

find that energy is being injected into you. But this Nama should come to you from a good source, from a transcendental source, and not from any mundane source.” The Name should not be confused with the other sounds of this world. The Transcendental Sound regulates the senses and does not submit to the senses for scrutiny. When the Supreme Lord met Shri Rupa at Allahabad, He imparted those Transcendental Sounds to Shri Rupa with all explanations.

“Adau shraddha tatah sadhusangha tatah bhajanakriya tataha anarthanivrittih syattato nistha ruchistatha. ” We should first of all make a sifting enquiry through out the world to single out the proper person from whom we can get the process for our adoption. We should have full reliance or confidence (shraddha) in him. He will dictate to us what sort of engagement or bhajan we should perform for the welfare of our souls. As a result of this engagement or bhajankriya, we will be set free from all sorts of troubles and all our acquisitions and empiric activities will be regulated. That is, all undesirable elements which have crept into along with our activities will be eliminated. This is called “anarthanivitti”. Then comes nistha. We should resolve that we will not deviate from our only object which is to serve the Absolute, to our bhjankriya, the continuity of which should not be disturbed. When we transcend ‘sadhanabhakti,’ we are placed in bhdvabhakti region where we will find that 'rati' is the cardinal point, the principal thing. When we were passing through ‘sadhanabhakti . ‘Shraddha ’ was the index, here, in bhdvabhakti ‘rati ’ is the index. Rati has five different aspects shanta, dasya, sakhy, vatsalya and madhura. Rati is the substratum which lies between sadhanabhakti and bhavahbakti. Rati is supplie by four different ingredients known as vibhava, anubhava, sattvika and sanchari. Vibhava includes alambana and uddipana. In alambana we find vishaya and ashraya. There is activity of vishaya for ashraya and of ashraya for vishaya. The vishaya is One without a second, but ashrayas there are many. Krishna is the only Vishaya and Karshnas (servitors) are the ashrayas. Rati' is associated with Vishaya and is developed by the influence of uddipana. When we designate ourselves as ashrayas, we have only one Vishaya Who is always looking to confer mercy on us i. e., proper engagement for us, and at the same time we should have the same aptitude for having the connection of Vishaya. Anubhava is regulated bhava, following vibhava. Then comes sattvika and sanchari. The former is 8 in number and the latter 33 in number. Sattvika indicates ecstasy. The ecstatic or

enthusiastic features of sattva are displayed, developed and nurtured by the 33 sanchari bhavas. So rati is associated with the 4 ingredients vibhava, anubhava, sattvika and sanchari. When they are mixed up, we find a palatable drink rasa. Rasa is formed by the composition of these four ingredients with rati. Then we come to prema-bhakti, where rasa is indicatory. In bhava-bhakti rati is the cardinal point. The Vishaya and the ashraya both drink this rasa. We have now come to prayojana tattva. Ashrayas taste Madhurya rasa. The development of bhava- bhakti leads to prema-bhakti, and in prema-bhakti we find rasa. People need not confuse chit rasa with jara rasa. Chit rasa is tasted in a region where no imperfection can possibly reach. Jada rasa, as we find in stories like Nala-Damayanti etc., should not be carried to that region. The domain of rasa is Bhagavata. The book is dedicated to rasikas and bhdvukas and not to anybody else. Krishna-prema is the only prayojana or need. This is the final stage.

There are some people who with their hallucinative ideas think that bhoga should be the final goal, and there are some perverse people who think that tyaga should be the final destination. But these things are not congenial for our preparatory works. We are not to confine ourselves to the ideas of bhoga or tyaga. Paramadharma is not temporary religion associated with the retention of temporary things. We must not think that parama-dharma is on the same line with itara dharma. Parama-dharma or Sanatana dharma is meant for our eternal purpose. Our soul being eternal, this Sanatana dharma is to be adopted, but not the pseudo-sanatana-dharma advocated by the karmis and jnanis. So we should be very careful not to accept agnosticism of the Pantheists. We should also be careful not to accept the enjoy in mood of the karma-kandins who are very busy to have us as suppliers of their gluttony. So true devotion should be defined first. In order to do so, the second shloka of the Bhagavatam reading "Dharma projjhita" • etc. has come to us. Projjhita means from which all pretensions have been uprooted. Persons who have already transcend the mundane regions are known as Sadhus and the religion of the sadhus is inculcated in the Bhagavata . Matsarata is the combination of the five obstacles viz., Kama, Krodha, lobha, moha and mada. By indulging in these passions we become master i, e. jealous. Sadhus are free from jealousy. Vastava Vastu means positive Entity. We should have access to the positive Entity and not the negative side of the dreamy representations of the objects. Krishna- prema-rasa

should be our desired end. We should be rasikas and Bhavukas.

5

The only knowledge is the Darling of Nanda, Who is replete with all knowledge. Darkness assuming form envelops my eyes and it is for this reason that my function of vision is inoperable, that there has appeared in me the tendency to various other activities. By means of my senses viz. hands, feet, eyes, ears, nose, tongue, skin I am engaged in a variety of work, by reason of doing which there has been appearing this multitude of diverse kinds of dangers that confront me. By attempting to walk with these feet I often stumble and fall, by trying to discuss with this mind I am invoking manifold evil by not being able to understand the real subject of knowledge.

In such hour of peril the lotus feet of my Shri Guru, being moved to pity, have manifested themselves in this world in order to impart to me the knowledge ‘that you are the servant of the Darling of Nanda’, and to dispel the darkness of ignorance due to my loss of sense of duty which had led me to embark on the enjoyment of worldly objects and to think such enjoyment to be my duty. With this eye I see that it is not my ‘duty’ to see viz. the bondage that obstructs me from my vision of Him Whom I ought to see by all means, and, by being deprived of Whose sight, I see this bondage of material enjoyment. The lotus feet of Shri Guru have imparted to me the light of spiritual knowledge by removing that bondage from my eyes and by making the lids of my eyes to open slightly, Shri Gurudeva instructs me saying, ‘open your eyes a little and see.’ All these days I have been thinking that I can see by keeping my eyes closed.

The instant that the dearest servant of the Supreme Lord, His own best beloved one, in order to rescue me, out of mercy from the clutches of worldly vanity, made me cognisant of the service of the Darling of Nanda, it is only at that moment that I could realise that there is no other function of the Jiva’s own self, there is no other blessings, except the endeavour to please the Senses of the Darling of Nanda. The Darling of Nanda alone is both the only Mode and the only Goal of all. Shri Chaitanya Deva has said Himself, ‘The hearts of other persons are their minds, My mind is Vrindaban I deem My mind and the Divine woodland where Krishna loves to stroll as the same. ’

The holy Vrindaban is really the heart of Shri Gaursundar. Those who are saved from the clutches of evil, alone realise the nature of Shri Vrindaban. The Word Abhista in the verse of Thakur Narottam means literally ‘to desire in every way’ : ‘That which is desired by Chaitanya in every way, that which Chaitanya wills, the teaching that He imparts for making the unconscious conscious’ —when will Shri Rupa Goswami Prabhu, he who has established this teaching of Chaitanya in this world, will place me in the close proximity of his lotus feet for the same service of the Lord! Or the word ‘Swayam- rupa’ may also mean the personal form of the Divinity, the darling of Nanda, ‘When will the person Krishna Chandra, drawing my soul into Him, take me to the Proximity of his lotus Feet?’

With this bag of bone and muscle, this carcase of flesh and blood which has been born of parents for the purpose of suffering pain, for undergoing the triple misery in the prison of this world, for my aversion to Krishna — with this bundle of flesh and bones one cannot go to the presence of Krishna’s Personal Form in Whom are concentrated the Principles of all real existence, consciousness and bliss. Nor is it possible to approach the proximity of the Feet of the personal Divinity with the current of mental thought engrossed in external objects of sensuous perception, in which there is consciousness of any other object than the Darling of Nanda. When the external objects of this world, this house, this body, this air, these fruits and flowers, this whole world, tell me, ‘master’, we wish to serve you then I think, ‘very well, let me be the lord of these’. The air- god is an object of my highest worship. In hailing him with my nose and fancying him to be an object for ministering to my pleasure I try to absorb him into my lungs. And why? In order to maintain my life. I have conceived the desire of becoming their lord by maintaining my life. I cannot understand that this eye is preventing me

from seeing the unique and incomparable beauty of the Darling of Nanda by beholding external colour and form; nor that the external sound is the obstacle to my catching the sound of Krishna’s flute.

I cannot find the strength to surmount this obstacle until Shri Guru, full of endless mercy, manifest himself to me. I have been unable to feel any liking for the lotus Feet of Shri Chaitanya, the r Darling of Shri Nanda, and for the feet of Shri Rupa Goswami - Shri Rupa Manjari, whose

endeavours are fast bound to the lotus Feet of Shri Chaitanya. Alas, indeed, where is another person whose fate is so blasted as mine!

Persons, averse to Godhead are establishing the tidings of aversion to the Darling of Nanda in this wicked world. But Shri Guru, the best beloved of Shri Chaitanya, out of mercy, is trying to establish the lotus Feet of Shri Chaitanya in my heart. When will Shri Gurudeva graciously allot me a place in the close proximity of his lotus feet? When will he make me enter the 'community' of the followers of Rupa? When will the Vaishnavas making me bathe in the shower of the dust of their feet accept me as their servant? When shall I be able to behold that blessing, by bathing in the particles of the feet dust of the Vaishnavas? That blessing in which I shall be able to obtain the mercy of the beauteous person Himself?

Baladeva-Nityananda, Who is the manifestation of Godhead's Own Self, is himself endeavouring to serve Krishna by cherishing the belief that he is protege of Krishna's beautiful transcendental Form. There can be no service of Shri Chaitanya if one is enveloped by the faculty of aversion, Shri Gurudeva is that very person who focussing in himself the manifestation of Krishna's Own transcendental Form, is engaged in establishing the heart's desire of Shri Chaitanya in this world.

Chapter – 14 KRISHNA-PREMA

1

“Obeisance to the most Magnanimous, the Giver of the Love of Krishna, the Own Self of Krishna, the Lord bearing the Name Krishna Chaitanya and possessed of the Form of golden hue. I submit myself to Shri Krishna Chaitanya, that merciful Person of wonderful Deeds Who by the nectar of the treasure of His Own Love intoxicated the world, delirious with ignorance, by freeing it from the malady of nescience.”

Lord Shri Chaitanya said, “Listen, Rupa, to the characteristics of the rasa (crisp matured mellowness) of Bhakti. I shall speak in a condensed form. It is not susceptible of elaborate description. The ocean of the mellowness of Bhakti is profound and devoid of bounding shores. I shall speak one particle of the same in order to make you taste it. In this world the number of jivas is infinite. They form the content of this world by their wanderings through eighty four lacs of births. The specific individual nature of the jiva is infinitesimal in magnitude like the hundredth part of a hundredth part of the tip of the hair. They are divided into two distinct groups, viz., (1) stationary and (2) moving. The moving one again divided into those who live (1) on land (2) in water, (3) in the air. Man is a very small part of the total number of the jivas that five on land. Among men are also to be found the Mlechchhas, Pulindas, Bauddhas Sabaras, etc. Among those who practise the Religion of the Veda one half profess to follow the v Veda only with their lips, but as a matter of fact they only commit sins forbidden by the Veda and do not care at all for the Religion. Among those who really act in accordance with the Religion most persons are addicted to fruitive activities. It is hardly possible to find even a single seeker of knowledge (Jnanin) among a crore of Karmins. There is one person who is truly Mukta (liberated) among a crore of Jnanins. It is

hardly possible to find a single Bhakta of Krishna among a crore of Muktas. The Bhakta of Krishna is free from all selfish hankerings and is, therefore, of a really equable disposition (shanta). All those who desire enjoyment, liberation or power are discontented (a-shanta).

"It is rarely that any fortunate jiva, in course of his wanderings in this mundane world, may obtain the seed of the creeper of Bhakti by the favour of Guru and Krishna. By turning gardener he sows the seed and splashes the same with the nourishing water of hearing and chanting. The creeper of Bhakti springs into shoot and growing apace, piercing through this mundane sphere and passing the stream of the Vraja as well as the lighted sphere of the Brahman, attains to her resting-place in the transcendental sphere (Paravyoma). The creeper continuing to grow in Paravyoma reaches the limits of the higher sphere of Goloka-Vrindabana where she climbs the Purpose-Tree of the Feet of Krishna.

"The fruit in the form of Prema grows on the creeper of Bhakti only when she attains the Feet of Krishna. All this time the gardener continues to splash the creeper with the water of hearing and chanting. At this stage there is also a second function towards the creeper, besides watering. As the creeper begins to grow after being watered for some time, hostile animals make their appearance and tear the leaves, or the tender leaves begin to dry up by excessive heat, etc. In these occurrences offence against the Vaishnavas is the ^ entity corresponding to the vicious animals. It is such offence against the Vaishnavas that effects all those damages resembling the depredations wrought by the gardener, by means of erecting fences or devising other protective methods, tends the creeper with special care so that there may be no occasion for the depredations of the mad elephant of offence against the Vaishnavas. Offence against the Vaishnavas which is identical with offence against the Name, is ten-fold.

"There is yet another possible disturbance at this stage. As the creeper of Bhakti begins to grow, if there is luxuriant growth of the secondary branches, such growth also does mischief. The secondary branches are desire for enjoyment, longing for liberation, addiction to forbidden conduct, over-attention to small points of conscience, cruelty to or slaughter of living things, desire of pecuniary gain, expectation of one's own worldly honour or fame. If special care is not practised these secondary branches are apt to grow vigorously, to the detriment on the principal stem of the creeper, by the sprinkling of the life-giving water of hearing and chanting, with the result that the main stem is stunted and can't grow. Therefore, it is the duty of the gardener to prune these mischievous tendencies in the form of secondary branches from the

moment of their appearance while applying the water of hearing and chanting. If this is done the principal stem, continuing to grow, attains to Vrindabana.

“The fruit of Prema then ripens and drops on the ground. The gardener now tastes the same. By the help of the creeper the gardener is also enabled to reach the Purpose-Tree. He is then in a position to serve in Vrindabana the same Purpose-Tree and enjoy the bliss of tasting the luscious juice of the fruit of Love. This Prema is the supreme desideratum, the final fruit of all activity of the soul. The four-fold objects of desire viz, dharma (virtue), artha (worldly possession), kama (objects of worldly desire) and moksha (liberation) are as straw in comparison with it.

“The realisation of coveted powers and excellences or of the equable state overflowing with the bliss of the Brahman on the complete withdrawal of the mind from all external efforts as the result of practices enjoined by the Scriptures, can dazzle the imagination of man by their glaring features only till the least trace of the fragrance of the sure medicine of Love, that subdues the Subduer of demon Madhu, does not yet appear on the pathways of the heart.”

“Bhakti (devotion) is declared to be service of the Lord of the senses by means of the senses. It is free from all physical and mental element. It is absolutely free from all mundane dirt by reason of its being entirely directed to Godhead”. (Narada-Pancharatra).

“As soon as the tidings of My Excellences enter the listening ear of a person his mind exhibits a constant inseparability from Me which is comparable to the state of the body of pure water of the Ganges on its entry into the ocean. This is the only sure characteristic of devotion which is free from all mundane equality. This devotion to Me, Who is the Acme of Personality by My proper Nature, is causeless and undivided.”

“The devotees never accept the gifts of residence in Vaikuntha (the unlimited Realm), opulence and honour or from resembling My Majestic Self, or proximity to My Presence, or complete merging in Me, all of which prospects are offered to them by Me. This is so because there is nothing that is covetable by them save and except My Transcendental

Service.” *

“It is such devotion that is perfect. It is by means of such devotion the individual soul attains to unalloyed love for Me by transcending the limiting potency that is characterised by mundane quality.”

“If the mind harbours the least desire for mundane enjoyment or liberation from the same, love for Godhead is not aroused even by the most diligent pursuit of the service of Godhead enjoined by the Scriptures.”

“So long as the ugly spectre of the desire for mundane enjoyment or mundane emancipation continues to haunt the chambers of the heart how can the bliss of devotion arise therein?”

This form of Bhakti is fit to be cultured. Being duly cultured it gives rise to rati (the natural tendency of the soul towards Krishna, or the basic principle of Love). Concentrated rati is Prema. By the process of gradual augmentation Prema becomes sneha, mana, pranaya, raga, anuraga, bhava and mahabhava. A good analogy is furnished by the series of raw juice of sugarcane, molasses, (gur), unrefined crystallised sugar (Khanda), residual sugar, refined sugar (sarkara); sita-michhari (white crystallised sugar), best crystallised sugar. These are varieties of basic, i. e. permanent principle (Sthayibhava) in the operations of the mellow liquid (Rasa) of the Service of Krishna. If the basic principle is conjoined with Vibhava, anubhava, satvika and vyabhichari the operations of the mellow liquid of the Service of Krishna exhibit the most exquisite nectarine taste. Just as the treatment of curd with sugar, ghee, pepper and camphor produces a most tasty composition.

There are five varieties of Rati corresponding to the different types of devotees. The five varieties of Rati are shanta, dasya, sakhy, vatsalya, and madhura. The mellow liquid of the Service of Krishna also exhibits in actual operation corresponding differences. There are seven secondary Rasas in addition to these principal five varieties. The secondary Rasas are hasya, adbhuta, veera, karuna, raudra, bhayanaka, and bibhasta. The five principal Rasas are permanent and constantly permeate the mind of the devotee. The seven secondary Rasas are adventitious and make their appearance if there is cause.

Shanta-bhava is exemplified by the conduct of the nine Yogendras and also Sanaka etc., Dasya-bhava is met with everywhere in numberless devotees. Among Sakhya-bhaktas are Sridam etc., and Bhima, Aijuna, etc., at the royal court. The Vatsalya bhakta includes the parents and all superior relatives. In Madhura rasa the principal Bhaktas are the milk-maids in Vraja and also the orders of the royal consorts and the Lakshmis whose great number baffle all calculation.

Then again Krishna-rati is two-fold viz., (1) adulterated with the perception of His Majesty and (2) unalloyed. In Gokula rati for Krishna is unalloyed being devoid of the consciousness of His Divine Majesty. In the two royal cities and in the Vaikunthas Divine Majesty predominates. Love exhibits shyness if the sense of Majesty becomes prominent. It is the distinctive characteristic of unalloyed-ratf that she does not mind the Majesty of Godhead, even if the same is manifested to her. In Shanta and Dasya-rasas the realisation of Divine Majesty on rare occasions serves as a helpful excitant. In Sakhya- Vatsalya and Madhura rasas it always acts as a deterrent. Krishna greeted the feet of Vasudeva and Devaki. The realisation of His Divine Majesty filled the minds of both with fear. Arjuna was terrified on beholding the Cosmic Form of Krishna. He craved His forgiveness for his arrogance in behaving as His chum. Rukmini was overwhelmed with fear when Krishna told her jocosely that He would leave her.

But unalloyed love knows nothing of Divine Majesty. If she meets with any exhibition of Majesty she simply ignores all relationship on her part with such Entity.

In Shanta-rasa there is found exclusive attachment to Krishna due to the realisation of one's spiritual nature. Krishna Himself says, "Equanimity (Sama) results from the inclination of constant and exclusive attachment to Me. The specific effect of Shanta-rasa is noticeable in this that the Shanta devotee discards every other longing except for Krishna. Hence no one can have real equanimity of disposition except the devotee of Krishna. The devotee of Krishna regards Paradise and Liberation as Hell. The two characteristics of the Shanta-Bhakta is constant attachment to Krishna and renunciation of all other longing. These two characteristics permeate all the devotees of Krishna just as the quality of accommodating sound permeates all mundane elements.

It is the nature of the Shanta-Bhakta to be devoid of any personal tie of love with Krishna. In him the realisation of Krishna as the Supremely Great (Para-Brahma) and the Supreme Soul (Paramatman) is strong. In Shanta Bhakta there is only realisation of the spiritual nature of one's relationship with Krishna, whereas in Dasyarasa there is greater realisation of the Nature of Krishna as the Master possessing Full Divine Majesty. In Dasya (service of master possessed of superior status) there is exuberance of the sense of Divinity as Possessor of controlling power and great dignity. The servitor by his humble ministration gives constant pleasure to Krishna. In Dasya there are the two characteristics of Shanta with the further addition of the specific activity of servitude. Therefore, Dasya possesses this two-fold quality. In Sakhya (friendship) there are the qualities of both Shanta and Daysa. But where as in Dasya the servitude is full of the sense of inferiority and high respect for Krishna. In Sakhya it is characterised by full confidence. The chums of Krishna climb to His Shoulders, make Him climb theirs, engage in the sport of fighting with Him, serve Krishna and make Krishna serve them in His turn. Sakhya is marked by the preponderence of confidential relations devoid of the sense of respect and of one's inferiority to Krishna. Hence Sakhyarasa possess the three-fold quality. There is a greater measure of the personal sentiment, a sense of regarding Krishna as one's own. It is this last trait that makes Godhead submit to Sakhya-rasa.

In Vatsalya there are found the quality of Shanta, ministration of Dasya, these activities bearing the designation of 'tending' (palana) in Vatsalya, the quality of Sakhya consisting of the absence of restraint and sense of respect which are marked by the features of punishing and scolding due to further increase of the sentiment of kinship and i the quality of regarding oneself as the guarding and Krishna as ward. By this fourfold characteristic Vatsalya-rasa is as delicious as nectar. Krishna Himself is immersed in that nectarine bliss in the company of His devotee. Those jnanins who are aware of the Nature of Krishna as Divinity possessed of controlling Power, declare that Krishna also possesses the Quality of subservience to His devotee.

In Madura rasa there are constant attachment to Krishna, extreme servitude, the absence of diffidence of the chum, the increased sentiment of Krishna as intending one's Child and finally serving Krishna by means of one's own body as Consort. Hence Madhura rasa exhibits five distinct

qualities. An analogy is supplied by the case of the five mundane elements. The quality of each element commencing with space (akasha) is carried to the next in the order of the series and added to its own distinctive quality till the last of the elements viz., the earth is found to possess five qualities i. e., the four distinctive qualities of the preceding four elements in addition to its own specific quality. In the same manner all the Bhavas combine in Madhura. It is for this reason that its greater tastefulness makes it so exquisitely delicious.

The Lord said to Shri Rupa that He had given him the mere outline of Bhakti-rasa. He advised him to ponder over the amplification of the same in his mind. It is by the practice of constant meditation that Krishna manifests Himself to the heart. By the Grace of Krishna an ignorant person is enabled to realise the nature of the Ocean of Rasa.

2

The Pastimes of Shri Krishna with the milk maids of Vraja as explained by the Shrimad Bhagavata are neither history nor allegory. They are not history because they are transcendental whereas our so- called history is only a record of our experience of this world in terms of the egotistic principle. They are also not allegory for the reason that they happen to be the actual concrete Reality of which this world is the perverted reflection. As a matter of fact it is this world and its happening that are really allegory which misrepresents our function and deludes us into the acceptance of this perverted existence. The proper function of our souls is to serve the Absolute in obedience to the commands of Himself conveyed through himself in the form of His devotees.

The sexual principle is a misunderstood symbol of the Reality. It can no more be banished from our consciousness than the consciousness itself. The male and female forms are also not the sole and distinctive possessions of this world. There is Reality behind them as well. The soul has a body which is symbolised by the female form and which is absolutely free from any unwholesome material association. Our present objection to the female form is due to the egotistic principle which for the same reason does not object or rather, readily enough adopts the male form as more properly representing the pure little soul. This repugnance to the female form prevents us from unprejudiced examination of the

female sex in a necessary factor of our conception of amorous love. This amorous love is the highest subject of human poetry and the most powerful factor in all human activities. Its worthlessness is not established by the more to the purpose to try to understand what it really is. The Srimad Bhagavata is the only book that furnished a satisfactory answer to this all-important question.

The worship of Shri Radha-Krishna has been held by some modern thinkers to be dangerous, and even immoral. They apparently take exception to the erotic element which is the prominent aspect of the highest worship of Shri Radha Krishna.

Shri Krishna Chaitanya teaches us that it is obligatory whereas on all persons to pay their homage to spiritual amour which characterize the highest service of the Divine Person. This is the central topic of Srimad Bhagavata which treats of the transcendental service of the Personal Absolute.

Spiritual amour is the best mode of service of the Fullness of Divine Personality. In other words, the real Nature of Divine Personality can never be fully understood by those who are unable to appreciate the pre-eminent excellency of His Service by amorous love.

The conception of personality that is available to us in this world necessarily refers to the gross human physique joined to the convention-ridden human mentality. These two are the definite contents of the conception. The functions of such personality can have meaning only if they, supply the needs of such body and mind. Man is connected with the entities of this world by five varieties of relationship for the satisfaction of the needs of his body and mind. These five modes exhaust all possible forms of such relationship. A person may stand in the relationship of impartiality to other human beings. He takes the help of non-animate entities in a spirit of strict impartiality. The emotional forms of relationship may be said to begin with the relationship as of the servant towards his master. This is characterized by the sentiment of distant respect for the master. The relationship or friendship is closer than that of servitude. Parenthood is still more intimate. Consorthood as of the wife or mistress to her husband or lover is the most intimate and comprehensive form of relationship possible with another entity. The chain of relationship is

completed by the reciprocal relationships of master to servant, of friend to friend, of son to his parents, of husband or lover to his wife or sweetheart.

There is no reason for disbelieving that the afore-said five forms of relationship are also inseparable concomitants of the personality of the Absolute free Being from the fetters of the gross physical body and materialized mind. The personality of the absolute infinitesimal or the unalloyed soul should also be in a position to function in a fully wholesome and unrestricted manner, in terms of his spiritual body and mind.

Spiritual Personality is identical with the principle of unobstructed cognition. As complete intimacy must necessarily characterize the complete spiritual relationship, the condition of a wife or mistress is thus traced to be the highest natural state, and one that is also realisable only in the predominated Absolute Infinity and also, by incorporation with the latter, in the absolute infinitesimal.

It is not, of course, possible for the mind of man to have the true conception of the actual nature of the unalloyed spiritual function. Such spiritual realisation is possible only through the spiritual senses of the unconditioned soul. The functioning of the spiritual senses, in its turn, ensures the freedom of the soul from all unwholesomeness and limitation in a way that is exactly the opposite of the activities of the present senses which create and multiply the restrictions of the conditioned state.

The fully wise man of this world is a spiritual zero. This has been established in strict conformity with empiric logic, by Buddhist thought. The goal of all activities on the mundane plane is represented by the balanced neutral state as the resultant of simultaneous working of an infinity of mutually hostile tendencies.

Consorhood, as of the wife or mistress of this world, is not eligible by itself to set the tune for the other relationships. Mundane consorhood is compelled to shrink at least outwardly, into the strictly private and personal corner of the affairs of this world. It is not welcomed for influencing other activities in an explicit manner. It can act openly only within the limits of extreme privacy. It is regarded as a sign of abnormality

to be influenced in the greater of life by the advice of wife or mistress on the score of amorous relationship.

Consorthood is nevertheless recognised as imparting its deepest charm to life in a world in which it would not be worth-living being devoid of this form of relationship. Every one in this world is however, compelled to repress, more or less, the working of this admittedly deepest principle of his individual nature on account of the opposition of the uncongenial environment in the shape of the defective natures of organs through which and the objects towards which it has to be exercised. But this cannot condemn the principle itself which is, as a matter of fact, the ruling force of life. It operates with no less of predominance, but with less weight of responsibility, by being driven underground by the blind opposition of an unsympathising environment and instrumentals.

Should we deliberately deny ourselves the benefit of the guidance of well-considered opinion in this most vital and important affair of life? But as a matter of fact, almost all the great religions scrupulously avoid and forbid any examination of this all important subject. The worship of Shri Radha-Krishna are the only exception to this rule.

The worship of Shri Radha-Krishna has been subject to much easily avoidable misunderstanding that has been bred by sheer misunderstanding and of sheer ignorance, and easily welcomed prejudices. The Personality of Shri Krishna, the Eternal Divine Lover of Shri Radhika, the premier spiritual mankind of the Realm of Vraja which is the Eternal Abode of the Divine Pair as depicted in Srimad Bhagavata, has been supposed as an unworthy conception of the Absolute Personality, and even as of historical survival of the myth of a national hero of the times of promiscuous sexuality primitive barbarism.

Hostility to the Divinity of Shri Krishna is entertained on the ground that morality should constitute the kernel and pervading principle of religion. We should not, however, forget that this advertised morality is at best only a regulative and restrictive principle. We are so much wedded to the indispensable nature of this moral regulation that it requires no small effort of the imagination on our part to admit that the moral intervention would be uncalled for and harmful but for the actually defective nature of our present environment and sense organs. It would be irrational to seek to

do away with moral regulation so long as we are compelled to remain in our present defective condition. But there must be surely a plane which is free from all defects, being the natural and eternal sphere of the activities of our unadulterated spiritual nature. The plane of Divinity is superior to that of our unconditioned souls. There can be no necessity for any form of restrictive morality in the spiritual world where the soul is not subject to the limiting operation of his present material and mental adjuncts. The stream of Viraja encompassing this mundane sphere effectively prevents the importation of any mundane defects into the Transcendental Realm. In the stream of the Viraja morality and immorality are alike washed off the spiritual form of the soul. It is the plane of the salutary sterilization of all mundane quality.

The moral principle pre-supposes the existence of a strong and spontaneous tendency to evil as being innate to human nature. The good in this world is in a state of perpetual conflict with dominating evil. Moral regulation thus becomes the indispensable and permanent outward expression of the suppressed good life.

On further analysis, however, we discover that the moral judgment can take its stand only on an attenuated form of the evil which it ostensibly seeks to eradicate. It does not advocate the acceptance of the substantive good. What is chosen to call goodness is only relatively and tentatively lesser evil. The substantive good has remained and will also ever remain an open issue, if we are content to be finally guided by a purely restrictive moral code. The above difficulty and insufficiency of the immoral code are most clearly realised in practice by every sincere person. To tell the truth it can never be good in itself. Empiric morality, as synthesis, is a counsel of expediency for the establishment of a certain radically defective kind of social living. Does not the existence of such positive regulation obstruct the practice of real goodness? There can be, must be, no moral regulation where there is real morality. Compulsory morality implies the absence of the substantive principle of goodness. The goodness that is producible by the so called moral regulation is not substantively different from wickedness.

It is necessary to fix our attention on this positive issue. Is the act of procreation of offspring good or evil? Is amour to be condemned or acclaimed? Can a questionable principle of blind regulation supply the

answer to these real problems of life?

Amour is a hard fact of life. It is probably the controlling fact. Why should it be capable of doing harm? Or, should it be checked because of the inopportune character of our present organs and environment? Can a policy of repression of a really good principle be sanitary in the long run? Is it not tantamount to refusal to think about the proper solution? Would it be honest or helpful, for humouring this criminal indolence, to gag—those who put forward sound proposals for the real solution?

True, the religion have systematically avoided to think positively on this fundamental issue. They have prescribed only regulations of the present evil life engendered by the uncongenial nature of the present environment and the defective character of our mind and body. This is not even a negative help, if it be the only provision. The disease is marked, but no effort is made for its cure. But disease cannot be healed by a policy that refuses on principle to contemplate the restoration of healthy activity.

The question thus resolves itself into the enquiry, ‘How can the fullest or natural use of the amorous aptitude be secured?’ Aesthetics does not provide the answer. Aesthetics cannot overlook nor heal the really unwholesome side of the mundane principle that is the only subject-matter of its examination. The ethical answer, which is more to the point in one respect has already been considered and rejected.

Medical science, Biology and Eugenics confine themselves to the bodily consequence of the principle of amour and the reaction of these on the mind. They also cover much less ground than Ethics.

The positive answer of the whole issue, which is given only by Srimad Bhagavata, has been accepted and explained by -Shri Krishna Chaitanya. That answer elucidated by the Teachings of Shri Krishna Chaitanya is prevented from being misunderstood by His Own Illustrative Career.

Any person, who has taken the trouble of reading the accounts of the Career of Shri Krishna Chaitanya penned by His associates and their spiritual successors, must be struck with the total absence of the erotic

element in His Career. Shri Krishna Chaitanya never mixed with women on the footing of sexual intimacy. His conduct is disappointing to those who expect to find a rich harvest of erotic activities from the fact that He poses as the Teacher of the amorous service of Divinity, by His Own Practice. The same characteristic trait is also noticeable in the careers of all bona fide followers of Shri Krishna Chaitanya.

Shri Krishna Chaitanya categorically distinguishes the function of spiritual service or bhakti from karma (fruitive activity) and jnana (gnostic asceticism). He tells us that the methods of work and knowledge are the complementary aspects of the deceiving worldly function; that neither of them has anything to do with bhakti which is the proper function of the soul on his own transcendental plane. The conduct of a bona fide devotee has only external resemblance with those of karmins and jnanins. This outward resemblance is due to the fact that the spiritual principle is distortedly reflected in the latter. When the spiritual activities of the unalloyed soul manifest themselves on the mundane plane, they also express themselves, for the same reason, to the mundane vision of conditioned souls, in the forms of the corresponding mundane activities.

Spiritual manifestation on the mundane plane does not involve the transformation of spiritual activities into mundane. Those activities retain their uncontaminated transcendental character even when they chose to appear to the view of the people of this world apparently in the identical forms of the events of this world. The impression, that is naturally received by the conditioned soul from the experience of such manifestation of spiritual events, does not appear as that of transcendence to the mundane aptitude of the person experiencing the same. That is to say, it does not appear to him as different from ordinary mundane occurrence. But, even this direct testimony to the contrary notwithstanding, spiritual events ever remain what they are, viz., transcendental and in accessible to the eclipsed cognitive faculty of the conditioned state, even when they are enacted on this mundane plane in the view of the people, and do not seem to differ in their judgement in any way from ordinary mundane occurrences.

The correspondence between the two must be both possible and inevitable, if we bear in mind the fact that the Reality is necessarily One. The Transcendental Realm is the recognisable face of the Reality. The

mundane realm is the same entity offering its deluding face to the unnatural approaches of perversely disposed souls. The mundane world is not unreal. The deluding power of the Reality has also got its own plane of activity. But the plane of activity of the deluding face of the Divine Power is different from the plane of operation of the enlightening face of the same. There is an inconceivable correspondence in expression between the two faces of Power which is one at bottom.

Therefore, when Divine Power really exposes the spiritual face of her activities to the view of spectators who happen to be under the power of the Deluding Energy, the latter receive the impression of the identity of such manifestation with their experience of the operations of the deluding face of Divine Power. The vision of mundane spectators is not relieved of its mundane quality by the actual but unenlightened vision, on their own plane, of revealed spiritual activity. They, indeed witness the real spiritual activity but in an unnatural way by the operation of a specific aspect of Divine Spiritual Potency which does not admit any perversely disposed spectators to the uneclipsed view of the Truth.

In order to obtain the uneclipsed view of spiritual entities, when they choose to reveal themselves to the eclipsed vision of conditioned souls, appearing to the latter in the forms of the corresponding mundane occurrences but being nevertheless categorically different from the same, it becomes incumbent on the conditioned soul to seek the help of the only method viz. that of being restored to his unconditioned state by being relieved of his obstructive mundane aptitudes.

As soon as the rational hankering for the adoption of such course arises in the conditioned soul, he is disposed to avail of the offered help of the spiritual entities themselves for being enlightened regarding the method to be pursued for obtaining his liberation from the object, insurmountable thralldom of the deluding face of power. It is possible for the conditioned soul to find the true course only by the further special mercy of those very transcendental entities who so causelessly present themselves to his eclipsed vision. They have the power of showing their spiritual forms to him in such way that it would leave no doubt in his mind about the reality of their transcendental nature. It is only by such mercy that the conditioned soul is enabled to avail himself of the help placed within his reach by the descent of spiritual entities to this mundane plane for the

purpose of bringing about his deliverance.

Spiritual Amour in the same way displays itself to the eclipsed view of mundane spectators in the forms of mundane events. But such revelation should not be accepted by the mundane faculties for reasons that should be quite obvious even to the unenlightened judgement of conditioned souls. Shri Krishna revealed His Amorous Pastimes in the Cycle of Dwapara Age to the eclipsed view of the people of this world, but that did not enable them to recognise His Divinity, due to their nonacceptance of the proper method of approaching Them.

3

We find from the Bhagavatam (Bh. 10.47.58) that the great devotee Shri Uddhava made his obeisances to the Gopis of Vraja so saying. "These Damsels of Vraja are indeed most fortunate in this world and have made a real success of their lives here because they have achieved supreme Prema in Lord Govinda alone, Who is the Life of all beings.

The Salvationists who are afraid of all births and deaths in this world, the Munis who have attained freedom from earthly bondage, and even we who are fortunate to have attained the company of Lord Shri Krishna, we all aspire after this Prema but we are not eligible for it.

What use is there, therefore, of being a Brahmana by birth or sacred-thread-ceremony of by Vedic sacrifices, or even being born as Brahma, the creator of this Universe? For, those who have attained Krishna Prema are superior to all, even if they be born in any inferior caste!" From these utterances of Shri Uddhava it is proved that the Erotic-Love of the Vraja-Gopis is the highest form of Prema.

Secondly the Rishis of Dandakaranya when they saw Beautiful Rama, there flared up in the hearts of these Rishis, who were practising extremely hard penances, desires in the wake of the sentiments of association of the Vraja Gopis for enjoying the Person of Lord Krishna, Whose charm and beauty far surpassed in near future Dwapara Age. Those Maharishis also prayed to Lord Shri Rama in their mind that they might be born in Gokula females when the Supreme Lord Shri Krishna would make His Divine Descent, in Dwapara so that they might enjoy the

Lord's charming Person. Lord Shri Rama also, blessed them for the fulfilment of their mental prayer! They were thus born as females of the womb of the Gopis in distant Gokula, and somehow reached the famous Gokula of Lord Krishna and gained aprakrita bodies from the Vraja-Gopis and attained Lord Krishna, Whose charm and beauty far excelled Those of Lord Rama.

The empiricists, although they seem to recognize the necessity of being taught and trained in the affairs of this world, are unduly sceptical in regard to such training in spiritual matters, where its necessity is very much greater, because we happen to possess absolutely no knowledge of it. In the 'terra incognita' of the spirit, it is indispensable to have a guide unless indeed, we persist to confuse the spiritual with the material end retain our faith in empiric efforts. But as a matter of fact, all predilection for the limited shuts out the unlimited, not partially but radically, nor quantitatively but categorically. Srimad Bhagavata asks those who really want to serve Krishna to forego all thoughts of any advantage in the worldly sense, the conscious or unconscious, direct or vicarious, pursuit of which is the cause of all impurity and ignorance. This reform of life is the indispensable preliminary condition for obtaining any real knowledge of the Absolute and the nature and imperative necessity of such reform and also its practicability are clearly realised by close spiritual association with the good preceptor. It cannot be realised, unless and until one agrees with the sincerity of real conviction to receive it at his hands as a favour to which he can lay no claim on the strength of any worldly merit or demerit. It is only by such reasoned submission of the will to the process of enlightenment from above that our clouded vision can be cleared up. The Guru is not a mortal, erring creature like ourselves. He is the eternal servant of Krishna whom He sends into this world for the deliverance of causeless Divine Mercy, in order to help us to rise out of the depths of sin to our natural state of absolute purity by methods which are perfectly consistent with the principles of our really unbiased reason. So long as we refuse to listen to him, we are doomed to misunderstand everything.

In our present sinful state the sex suggests the idea of sensuous impurity because our present itself is sensuous. The material limited unconscious substance with the nature of the human soul, we are not on the same plane with the object of our thoughts but are yoked to it in a most

unnatural way. This longing is the feeling of impurity or repugnance. So long as we continue to look upon sex with an eye of longing we can never think of it in any other way. But this longing is also part of our present acquired nature and cannot leave us till we are enabled to lay this secondary nature itself. With this reform of nature our relation to the principle of sex also undergoes a complete transformation which is, however, otherwise incomprehensible to our present understanding. The female form of the human soul is not a material form. The relation between the human soul and Shri Krishna is not the relation between the material female form and its corresponding male form. The amorous Pastimes of Shri Krishna with spiritual milkmaids of Vraja are not the amorous Pastimes between male and female of this world. The amorous Pastimes of Shri Krishna are not a connection of the dismissed brain of sensualist. The amours of this world could have no existence unless the substantive principle exists in Shri Krishna. But no one denies the existence and importance of the principle of amour in the Realm of the Absolute in the perfectly wholesome form.

It is because we choose to regard as material the female form of the soul that we are shocked at what we suppose to be the shameless sensuous proclivities of the transcendentalists. This is inevitable so long as we deliberately choose to nurse the error that the sex of our experience is the real entity and not its perverted reflection and imagine that we have been able to solve the problem of sex by transferring our sensuous activity from the body to the mind and by condemning as impure the excesses of the external sexual act on no consistent principle. Such bungling philosophy has not confined and will never convince any body of the real nature and purpose of the sexual act. This is so because sexual act is the eternal concomitant in this sinful world of the highest function of the spirit which can, therefore, be never minimised or abolished by all our empiric endeavours but the right understanding of which can alone save man from the terrible consequences of our present suicidal sexual follies.

The Personality of Shri Krishna Chaitanya is identical with and yet distinct from Shri Krishna. The Activities of Shri Krishna Chaitanya are, therefore, also identical with and yet distinct from the Amorous Pastimes of Shri

Krishna. The Activities of Shri Krishna Chaitanya appear in the form that alone is capable of being received by the conditioned soul without any chance of muddling by his conditioned judgement.

The Mercy of Shri Krishna Chaitanya and His followers is lavished on all mundane entities in such unstinted profusion that no one should have any chance of missing the knowledge of the descended transcendental entities from whom the conditioned soul is to learn the method of his deliverance.

The Mercy expresses itself in the visible form as the Activities of Shri Krishna Chaitanya and His bona fide followers. They teach conditioned souls the complete service of the Divinity by displaying to the eclipsed vision of the latter their own transcendental activities identical with the amorous performances of the spiritual milkmaids of Vraja. Those therefore, who misunderstand the Doings of Shri Krishna Chaitanya and His associates, have to do so either through laziness, by deliberate irrational hostility to manifest Truth.

The perfect chant of the Name of Krishna is available to all souls, and it is identical with the amorous service of the spiritual milkmaids of Vraja. This is the sum and substance of the Teaching of Shri Krishna Chaitanya. Conversely, those, who do not perform the congregational chant of the Name of Krishna in the manner that is free from offence, are not in a position to realise the nature of Divine Amour. Those who miss such realisation, remain subject to the object thraldom of mundane lust.

The epistemology, that helps us to realise the truth of the above conclusion is in conformity with the requirements of the Absolute as distinct from the pursuit of the deluding knowledge of non-absolutes. In order to realise the nature of the spiritual function, it is only logical to use also spiritual means. The Descent of the Divinity and His eternal Servitors provide us with the requisite spiritual means in the available form. Shri Krishna Chaitanya teaches us how to avail of this help when it actually comes within our reach of its own accord.

The service that is offered to the Divinity and His servitors, when they choose to be accessible to us on the mundane plane, is no way different from what is offered by the fully liberated soul on the plane of

transcendence. The function of the soul on the superior plane is distortedly reflected even in the unwholesome functions of the conditioned state. But until the constructive grossness of mundane corporeality and mentality are eliminated, they continued to obstruct the function of the soul on his own proper plane. This elimination is effected by the Grace of Godhead when He appears on this lower plane, and is inclined to confer His service on the conditioned soul. Those, who are not allowed by Godhead to approach Him, cannot recognize Him even when they see Him. Nobody can see Him as He is, even when he exposes Himself to the view of mortal eyes. This apparently self contradictory statement explained by the fact that there is actual correspondence between the formal aspect of mundane and spiritual experience. The conditioned soul also sees the Divinity as He is, but only when He chooses to remove the barrier from the path of his vision and also by simultaneously manifesting His Descent to the mundane plane, and not otherwise.

The conditioned soul fails to see the Divinity when He exposes Himself to his view if he chooses quite irrationally to suppose Godhead to be a mundane entity i. e. an object which is capable of being approached for the practice of any of the five forms of mundane relationship by his mundane senses. This mistake is inevitable under the circumstances, unless Godhead chooses to relieve the spectator of the fetters of his limited existence.

For the purpose of the deliverance of the conditioned soul it is not necessary for the Divinity to end the worldly sojourn of the latter. That would be opposed to the purpose of Divine Descent. Just as Godhead becomes visible to the conditioned soul without being transformed into any object of this world, in an exactly similar way the conditioned soul is lifted to the plane of transcendence while continuing to appear as mundane to the external vision of mundane spectators.

One who is enabled to have the real vision of the Divinity no longer need misunderstand the transcendental nature of His service. He is in a position also to render such service by his spiritual senses. But his activities still continue to appear as mundane to ignorant observers.

This mistake is, however, capable of being removed if such activities of

the real devotee are observed by a person with humility and by no other method. It is for affording the conditioned souls of this world the chance of thus observing the activities of Himself and His devotees that the Supreme Lord chooses to manifest His Appearance in this world.

We should now be in a some what better position to understand how the chanting of the Name Krishna in the company of transcendental devotees is identical with the performance of the amorous service of the spiritual milkmaids of the Realm of Krishna. The amorous service becomes realisable as the transcendental ward to the spiritual ear of the soul. There is no way of having access to the same as long as Krishna is not pleased to relieve us fully of the perverse inclinations of the conditioned state. But the chanting of the Holy Name without offence, that is in the company of self-realised souls and by the method followed by them, has power to destroy the effects of our past atheistical activities and to relieve us from reversion to the mundane plane by imparting to us the positive eternal service of the Divinity, tentatively and symbolically during the mundane sojourn and, fully on the termination of the allotted span of our mundane life brought about by the Will of Krishna.

The objections of certain Indians to the worship of Radha Krishna by the method of amorous love as practised by the spiritual milkmaids of Vraja, will be found to be inapplicable if we seek to be enlightened about the actual meaning of the function by reverently listening to the account of the career of Shri Krishna Chaitanya from the holy lips of self realised souls, without unduly relying on our mundane judgement which has no access to the plane of transcendence.

The unprejudiced study of the Career of Shri Krishna Chaitanya offers the required help in the fullest measure. The esoteric reason of this is that Shri Krishna Chaitanya is Shri Krishna Himself. The associates of Shri Krishna Chaitanya are the same as the spiritual milkmaids and other servitors of Shri Krishna in Vraja. The Activities of Shri Krishna Chaitanya and His associates are also identical with and yet distinct from the Pastimes of Shri Krishna in Vraja. They can show themselves to us if they choose to do so. They come down to this plane for the purpose of showing themselves to us in the only form that is not capable of being misunderstood viz. as the activities of self-realised souls. The speciality of the Appearance of Shri Krishna Chaitanya consists in this that Divinity

Himself and His associates take the initiative for disclosing themselves to us by enabling us to regard them from the point of view that is necessary for such realisation. The only thing needful is merely to adjust ourselves to the requirements brought home to us by such vision. Such adjustment is impossible under the guidance of deluded souls. The chance self-deception is minimized if we avail ourselves of the interpretation of the career of Shri Krishna Chaitanya offered by the lives and writings of His associates and by those pure souls who faithfully live up to the Teaching handed down in their works for our eternal well-being.

So long as one is in the fetters of Maya and misidentifies oneself with one's physical body and changeable mind, one must necessarily undergo the rudimentary way of Vaidhi-Bhakti, controlled and guided by scriptural prescriptions supported by favourable arguments and reasons. Such a spiritual novice when he makes tangible progress in the long and scripturally controlled path of Vaidhi-Bhakti may develop, listening to the Bhagavata and allied scriptures that deal with the transcendental Pastimes of the Supreme Lord Shri Krishna, a spontaneous and intensely eager craving in his or her heart for being enabled to follow in the footsteps of any of the Four categories of the dearest Associates of Lord Krishna in Vraja in regard to Their feelings and applied sentiments to the Dearest Shri Krishna, viz. Dasya (as a servant), Sakhya (as a friend), Vatsalya (as parents) or Madhura (as consorts). When such a longing for Vraja-bhava is strongly and genuinely achieved, such an individual is no more bound by the restrictions of scriptural injunctions or human reasoning and arguments. The souls' soars in the higher realm of burning feelings for the service of Lord Krishna in subordination to any of the Bhavas of the four categories of the eternal Associates of the Lord of Vraja, which may awaken normally in the heart without any forced imagination. Such a Sadhaka i. e. practising spiritual life, is no more and cannot be kept any more restricted by scriptural regulations and mere human waves of feelings. In this stage, the individual serves by words and deeds the Supreme Lord and His dearest Associates like Shri Rupa and Shri Sanatana in same manner in which they had lived in this world, consonant with the basis directions of the scriptures, by chanting and listening to such scriptures like the Bhagavata that deal with transcendental Pastime of Lord Krishna in the company of His dearest Associates. While maintaining a normal and restricted life of spiritual practices in body and words, the individual, in whom the intense longing

for the Bhavas of Ragatmika-Eternal-Associates of the Lord is awakened, conceives mentally, in accordance with the genuinely awakened Vrajabhava either as that of Gopi or Nandu-Yashoda or Sridama-Sudama, Chitraka-Patraka, a siddhadeha- a permanent spiritual body, which shall correspond to and be favourable and fit for serving the Lord under guidance of the dearest one of the dearest Associate of Lord Krishna, for whose Bhava a craving has been aroused in the heart of such individual so that he or she may engage himself or herself in the service of Lord Krishna and His dearest Associate in the particular Sthayi-bhava as a servant or a friend or as a maid, and such services are rendered mentally in the Siddhadeha or spiritual body so conceived. Thus an individual, whether a man or a woman, in the stage of spiritual both in Vaidhi-Bhakti and Raganuga-Bhakti in the Sadhana-stage, must necessarily serve God and His devotees by words and deeds in the physical body by chanting and listening to the Name of God, listening to the scriptures and by worshipping in the temple as prescribed by the scriptures.

5

Shri Radhika is not explicitly mentioned in the Shrimad Bhagavata. But in the description of the Circular Amorous Dance' viz., the Rasa-Pastime, Shri Krishna is represented as leaving the circle of the dancing milk-maids in the company of a female who is more favoured than all the rest. The milk-maids who were thus abruptly abandoned in the very midst of the dance praised the genuine devotion of the unnamed female who could induce Shri Krishna to prefer her sole company to the combined attractions of all the others.

But although the Shrimad Bhagavata mentions the above incident the subject is not further developed in that work. This has been explained by the Goswamis of Vrindaban, apostles of Shri Chaitanya Mahaprabhu as due to a deliberate resolve on the part of Shri Shukadeva who is the narrator of the Bhagavata , to avoid disclosing to his miscellaneous audience the 'hidden matters' of the scriptures. The 'hidden matters' can only be known by the special Grace of Shri Krishna and not otherwise. They are not to be divulged to all persons indiscriminately.

This explanation offered by the Goswamis is not opposed to the open treatment of the same subject by Shri Jayadeva and other writers. Inspite

of the ‘Geeta-Govinda’ and its companion works the subject of the relationship of Shri Radhika to Shri Krishna remains shrouded in impenetrable mysteyi. No language can convey to the lay reader any idea but a wholly misleading idea of the nature of the subject on which Shri Shukadeva maintained such discrete silence. This result is hailed with unmistakable joy by Shrila Krishnadas Kavraj Goswami , author of Shri Chaitanya Charitamrita. Kaviraj Goswami pertinently observes that no joy can excel that of the narrator of the hidden-subject when he realises that those very persons are wholly and automatically debarred from all knowledge of the subject who are sure not to appreciate the same and for fear of whose neglect the writer is afraid to narrate it fully.

Shri Shukadeva’s hesitation to divulge the secrets of the Vedas is well-founded. The conduct of Shri Jayadeva Goswami in speaking out without reserve is equally in order if we remember that his book cannot be understood at all by those who are lacking in the highest spiritual culture.

Certain uncritical writers have not, indeed, scrupled to throw mud even at the author of the “Geeta-Govinda”: but they are the exceptions. The generality of writers have thought it wise to avoid all reference to the subject for the honest enough reason that they have failed to understand how a book which has a most obscene exterior could be cherished by all the great devotees of the country whose conduct is universally admitted to have been free from any taint of casuality. It is this paradox that has always exercised a salutary restraining influence on the saner sections of writers in regard to the treatment of this unintelligible subject.

Shri Radhika is realisable as the Counter-Whole of the Personal Absolute. She is the Predominated Moiety of the Absolute Whole. Shri Krishna, in regard to Shri Rddhika is the Predominating Moiety. The conception of Male and Female refers to the principle of Personality. As both Personalities are fully Divine, no grossness or inadequacy of the corresponding mundane conception need be imported into the subject. But it is imperative to admit the absolute logical validity, under the reservation of inconceivability by our present understanding, of the conception of the Divine Pair, possessing actual Male and Female Spiritual Forms.

If this is not admitted the Absolute Realm is at once divested of the

supreme cementing principle for holding together its diverse atomic personalities, Predominating and the other the Predominated Moiety is the Absolute Cognition. The Predominated Moiety is simultaneously distinct from and contained in the Predominating Moiety. The Predominating Moiety can be but One. The Predominated Moiety alone may possess a plural nature without upsetting the principle of real Monotheism. The individual human souls are dissociable particles of the Predominated Moiety. The Predominated Moiety is of the nature of the Power of the Predominating Moiety Who is the Possessor or Proprietor of Power. The Predominating Moiety is the Male Absolute. The Predominated Moiety is absolute female possessing the aptitude for obeying every direction of the Predominating Moiety for supplying all conditions of the Activities of the Predominating Absolute.

This is the dry philosophical idea so far as it is possible to express the ultimate Transcendental Reality by means of the language of mundane thought. The real entity lies entirely off the plane of all mental speculation. Shri Radhika is the Eternal Associated Counter- Whole of Shri Krishna, Her Male Consort. Shri Radhika is the Source of all individual souls whose function is to be employed in the service of Shri Krishna by the alternative methods of loyal conscious submission, neutrality or actual opposition. The individual souls serve Shri Krishna as constituents of Shri Radhika. When they forget that they are constituents of Shri Radhika they forget the nature of their own selves, and engage in the abnormal activities of the mundane plane.

The relation between one individual soul and another is that of obeying each other as constituents of Shri Radhika in the performance of their allotted service of Shri Krishna. To use mundane analogy all individual souls are spiritual females in a subordinate position to Shri Radhika whose service of Shri Krishna they naturally share by their nature as constituents. The objects of endeavour of the individual souls is to learn to obey Shri Radhika. Only by obeying Shri Radhika they can serve Shri Krishna.

Shri Krishna is the only Object of all worship. Shri Krishna alone is the Recipient of all service. No individual soul can be the recipient of any service on his own account or on account of any other individual soul. This points to the true significance of the scriptural injunction abstain from

sexual activity and avoid the company of all sensual persons, for qualifying for the service of Shri Krishna on the spiritual plane. No idea of the positive nature of the function on the higher plane corresponding to the sexual activity of this world can be conveyed to those who are not completely freed from the diseases of the mundane sexual desire. It is for this reason, advisable to abstain, from all empiric study of the descriptions of the Amorous Activities of the Divinity till one has been actually freed from every worldly passion by the preparatory service of Shri Krishna under the direction of the bonafide Acharya, Shri Krishna alone is Godhead. Shri Radhika alone serves Shri Krishna. This is the only Absolute Truth. Shri Krishna is the Ultimate Source of all real Receivers of service. Shri Radhika is the Ultimate Source of all real renders of service. The infinite variety of the Pastimes of Shri Radha Krishna constitutes the only Reality.

Shri Radhika is the predominated Moiety of the Absolute. In other words the Predominating Moiety of the Absolute is not the Full Integer. The Absolute Nature or the Personality of Shri Radhika is fully on a level with the Absolute Personality of Shri Krishna. Shri Krishna is the Consort of Shri Radhika. The Absolute is Pair and Singular Person.

Monotheism is so dear to the heart of all rational persons in this Age that very few people would agree to accept Two Gods, even if they are assured that They are complementary to Each Other. The numerical reference is illogically allowed to limit the Absolute. It is considered to be binding on the Absolute to be a singular Entity in the ordinary sense. But the Pseudo-monistic view is calculated to destroy the personality of Godhead into Void of the Undifferentiated Brahman. No theist should be prepared to reduce the Divinity, Whom he is to worship to the Absolute Zero.

The only solution of the fundamental problem of Theism is offered by the fact that Shri Krishna is eternally Couple. He is both Shri Krishna as well as Shri Radhika. Shri Radhika is as Absolute as Shri Krishna Himself. Shri Radhika is at once identical with and distinct from Shri Krishna.

Shri Radhika is eternally distinct from Shri Krishna. Shri Radhika is the Predominated Moiety of the Absolute, whereas Shri Krishna is the Predominating Moiety. Shri Krishna is Male, Shri Radhika is Female.

They are Two Distinct and Complementary Persons. But neither of Them are Male or Female in the limited worldly sense. The Absolute Male and the Absolute Female are from worldly point of view a sheer contradiction in terms. But this apparent contradiction is also really accommodated in the Absolute in defiance of all canons of our so-called rational judgement. It is this astounding fact that makes the Absolute the concentration of all mellowness, instead of making Him devoid of all mellowness. The emperic singular conception of Godhead would relegate all mellowness of the fractional parts and make the Integer the Embodiment of all insipidity. Formal logic does not really admit any existence to any entity.

Those, who are so anxious to discover any pretext for denying the Absolute Nature of the Personality of Shri Radhika as female Consort of Shri Krishna, are themselves left without any standing-ground for establishing any kind of relationship with the Absolute. In the Predominating Moiety the singular numerical reference is also logically and really admissible. The Absolute Master has really no co-sharer in His Mastership. Many Masters would lead to loss of mellowness in the Predominating Absolute. He would not be in a position really to predominate over every entity. Plurality of females is not really opposed to infinite mellowness. Singularity of the Predominated Moiety would deny the admitted infinite scope of Mastership of the Predominating Moiety.

Shri Radhika is the absolute source of all Consorts to Shri Krishna. The services of all the Consorts are associated aspects of the Service of Shri Radhika. Shri Krishna left the Dancing Circle of the milkmaids of Vraja as soon as Shri Radhika withdraw Herself from the same. In other words the aggregate of the milkmaids of Vraja fall short of service of Shri Krishna except in association with Shri Radhika and under Her direction.

The Consorthood of Shri Krishna must not be confounded with any analogous mundane relationship. The Predominating Absolute is .the only Master of all entities. He is also the Master of Shri Radhika Herself. But Shri Radhika is also the only absolutely dominated Entity. She is the only Absolute Female. There are real partial and real counterfeit males and females, of an infinite variety. All real and unreal masculinity is representative of Shri Krishna. No masculinity can exist except in relation supposed or real mastership to associated femininity. So in every entity

these two aspects of personality are conjoined. All femininity involves the co-presence of masculinity as master.

The individual soul(jiva) is feminine entity by her proper nature. This is so because all entities, except the Divinity, are subservient. The singularity of the Predominating Absolute has to be recognised without reservation. There is, however, also an infinity of Divine Personalities. But all Divine Personalities are fully Divine. None of Them have got any Master. The milkmaids of Vraja are the expanded forms of Shri Radhika and identical with Her. But the jiva does not belong to the category of the associated constituent counterwhole of Shri Radhika. The jiva soul belong to the decentralised plane of manifestations. Shiva is the divine Centre of the Principle of this decentralised existence. Shiva is consorted for this purpose with mahamaya. Shiva and mahamaya are closely connected with jiva. But the connection with Shri Krishna and Shri Radhika. The connection of jiva with Shiva and mahamaya is not identical with his connection of jiva with Shiva and mahamaya is established only when he is dissociated from the service of Shri Radha-Krishna.

Neither Shiva nor mahamaya can also give the jiva the service of Shri Radha-Krishna. On the contrary their function is to delude the jiva into desiring certain covetable things of this world for his own advantage. Shiva is not independent of Krishna. Shiva is a divine person. In this sense Krishna and Shiva are identical. Shri Krishna never consorts with His deluding potency. The Divinity of Shiva is adulterated with non-divinity whereas Shri Krishna is eternally unadulterated with maya. The service of Shiva and mahamaya is not only incompatible with the service of Shri Radha-Krishna but implies positive aversion to the service of Shri Radha-Krishna. It also implies aversion to the service of all Divine Personalities who are uncontaminated by association with maya. The different Avatars of Vishnu cannot also be worshipped by any mundane reference.

All misunderstanding regarding the nature of the worship of Shri Radha-Krishna is traceable to different degrees of willing affinity with the various concerns of this mundane plane. The so-called worship of Shri Radha-Krishna, that is unfortunately practised now-a-days on such a large scale by the different sects of philanthropists in this country is a greater offence to the Feet of Shri Radha-Krishna than even the open hostility of the

worshippers of Shiva and *mahamaya*. The real worship of the milkmaids of Vraja is located on the highest plane of spiritual service which transcends all conceptions of mundane worship that are put into the brains of conditioned souls.

The subject of Divine Amour requires to be approached with the attitude of confidential submission. There is the bond of Love between Shri Krishna and Shri Radhika. There is an Agency who brings about the union of the Divine Pair. The Intermediary possesses a Personality that is connected with Both by the relationship of Identity. All this is logically necessary.

To the above is added the stigma of unlawful love as to a paramour Shri Radhika loves Shri Krishna in defiance of all sumptuary principles of mundane loving intercourse. This is not accidental but deliberate. It is this characteristic of the function that bears a distant analogy to the illicit love for a paramour. Shri Radhika habitually sacrifices, and makes it a point to sacrifice, every other, interest to Her Love for Shri Krishna. This is also the characteristic of the Service of the milkmaids of Vraja of whom Shri Radhika is the foremost.

The relation to a paramour is a most unfortunate analogy from the point of view of the moral people of this world, illicit mundane love is properly enough countemanced by no religious creed of this world. The sanctity of the tie of wedlock is also universally regarded as the seal and crown of the civilized intimacy between the sexes. Free sexual love is likewise universally denounced as the sign of unreclaimed animality. We have no idea of contradicting these undoubtedly proper views in regard to the legitimate form of sexual relationship of all civilized societies. But although it may sound paradoxical it is nevertheless true that **what is more unwholesome in this world is analogously the most wholesome in the Realm of the Absolute although everything is perfect there**. There is no such institution as that of conventional marriage in the Spiritual Realm of Shri Krishna. The milkmaids of Vraja are absolutely free from all taint of sensuousness. They possess spiritual bodies which are so formed as to be capable of being fully used in the exclusive service of Shri Krishna.

The real difficulty in the way of our realisation of the nature of

transcendental Amour is that we cannot have the necessary basic conception of the nature of the spiritual body itself. We are thus under the necessity of the physical body to the relationships of pure souls who are not encumbered by the grossness and limitations of the defective physical coils. The ideas of grossness, immorality, etc. apply only to the mundane plane. The spiritual personality of the spiritual milkmaids of transcendental Vraja requires to be realised instead of being criticised by the admittedly, inadequate resources of our mundane experience.

The fact that a considerable number of persons have actually been misled in trying to follow the preachers of the religion of unconventional spiritual Amour, cannot properly be laid at the door of the religion itself. There have been unfortunately many pseudopreachers of the religion who make us of the teachings of the Bhagavata for condoning and encouraging illicit carnality. These preachers are no doubt a great nuisance and come under the penal clauses of the Civil Law for safeguarding decency and morality. But these pseudo-preachers also represent a really existing popular demand for the pernicious doctrines which they spread among the people. The penal clauses of the Civil Law can not reach the inner disposition of the people. It will not do to simply ignore this really deplorable state of affairs, nor to allow the growth of the tendency. In a democratic and rationalistic Age it becomes necessary to provide the right direction for a natural aptitude by means of an intensive counter propaganda.

All the current religions are practically silent about this particular subject. But it has not become unimportant by being ignored by the religionists. The preventive and discouraging methods do not offer any positive cure and have as a matter of fact, been found to be practically useless.

The truth is that there is a real plane for the wholesome exercise of the Amorous disposition that is part and parcel of our soul. It is necessary to realise the nature of this plane in order to be relieved of our harmful errors in regard to sexual relationship. Some sort of conviction must precede the actual adoption of any proposed method. The Personality of Shri Radhika supplies the solution of this problem. Shri Rupa Goswami has offered the detailed exposition of the subject in his monumental works. Shri Jiva Goswami has explained the real meaning of those works. "*Namashrestham manumapi Sachiputramatra swarupam, rupam*

tasyagrajamuruprim Mathurim gosthavatim". It is by surrendering ourselves to the Preceptor's feet that we can have abode in Mathura. Otherwise we cannot get an entrance into the transcendental Region. We should approach the Guru who will confer on us the eight things i. e., Nama, Mantra, etc. The Nama is Transcendental. Sound and Mantra are incarnations. The Name is identical with the Namee. The Mantra is required in order to reach the situation in which the Name can be properly chanted. The Son of Shachi is Supreme Lord Himself. Damodar Swarup is the head of Gaudiyas or the transcendental servitors of Shri Krishna Chaitanya. Rupa and Sanatana were sent to Mathura by Shri Krishna Chaitanya to diffuse transcendental knowledge. There are several Puns which can give salvation and among them Mathura is the acme. Gosthavlti - where Shri Krishna is feeding his cows. The next thing is Radha-kunda which is a Tank where Krishna got rid of the sin He incurred by killing a cow named Aristanemi. He killed Aristotelianism or the rationalistic process of reasoning of this imperfect world. This Aristanemi was the incarnation of mundane knowledge, and Krishna killed him for which act He expiated by taking a dip in the Radhakunda. This Kunda is the mental speculation of Radha. The eternal land of our abode should be Radhakunda. By the border of Radhakunda we should have our groves.

6

Madhura-Rati is the highest form of Prema, and an individual soul even in the stage of Raganuga-Bhakti in the wake of the Ragatmika-Bhakti considers herself as a maid, called Manjari, under the guidance of the way of services rendered by the dearest Rupa- Manjari and Rati-Manjari and other who in their turn, are subservient to Shri Lalita-Visakha-Chitra-Indurekha-Champakalata-Rangadevi- Tungavidya-Sudevi-Eight Sakhis, - who are the Counter-parts of Shri Radhika . They are all engaged in the Aprakrita services of their Beloved Shri Krishna for His absolute pleasures and of none else. Their cent percent satisfaction lies in the absolute pleasure of their Beloved alone. Hence a Sadhaka in Raganuga Bhakti may be a man or a woman in this physical world, but does develop the Aprakrita-body of a Gopi, called a Manjari, if his or her Rag a is awakened in the wake of the Vraja-Gopi. The physical body in this world can never reach the Feet of the Lord, much, more technically a Manjari,

with a particular name, conception of her form and beauty, her particular age, her costumes, her specialised service or seva, her grove or Kunja where she receives and serves the Divine Couple Shri Radha-Krishna. The individual in Raganuga-Bhakti mediates inwardly, looking upon himself or herself as a Hand-maid of Shri Rupa-Manjari who is the personification of the Rupa, i.e. Beauty of Shri Radha, which Beauty is, in its turn, the projected Absolute Beauty of the Absolute Lord Shri Krishna. Shri Rupa-Manjari guides the individual Hand-maid in the fold of Shri LalitM-Sakhi, who in turn engages the Hand-maid in the specialised services of Shri Radha-Krishna.

Preach all over the world the teachings of Shri Rupa and Shri Raghunatha with all your might. Our highest ambition in life has been to turn ourselves into the dust of their feet Ever remain

united, in order to satisfy the transcendental Senses of the one Absolute consciousness (Krishna) under the guidance of His eternally co-related aspect — His absolute subservient self, Shri Gurudeva.

Anyhow manage to eke out your existence in this transitory world for the sole purpose of serving God-head. Never give it up even if hundreds of dangers, insults and abuses come, nor be discouraged if the majority of the people in this world do not accept your words to serve Krishna sincerely. Renounce your all- in-all in life to serve Krishna, to sing about Him and to listen, to talk about Him. Sing ever His Name, being humble as grass and patient like the tree.

I pray to offer this useless body of mine in the sacrifice of united singing of Shri Krishna Name, that is my only wish. We do not desire for heroic success in great deeds nor wish to acquire immense piety in life.

Our very self consists in the dust of the feet of Shri Rupa Goswami Prabhu, my master. He is the be all and end all of our life. The spiritual line of Shri Bhakti Vinode Thakur will never close. You shall, with greater energy, devote yourselves to preach his desires of the soul. There are many men among you who are competent to do that with ability. We have no other object in life. Our only words

are:-

'Holding a blade of grass with my teeth, I repeatedly pray that may God make me the dust of the feet of Shri Rupa in my every birth here below'.

Let Shri Rupa's line of thought ever flow on earth. Let us never turn away from the united singing of the seven-tongued Name of Shri Krishna. If we can whole-heartedly be attached to it with increasing aptitude every desire of our soul must be fulfilled. With unflinching complete submission deserving the whole-hearted followers of Shri Rupa, let you all preach the word of Shri Rupa and Raghunath with greatest energy without fear.

O holy Feet of Shri Rupa Manjari!

*Your Lotus Feet is my very treasure That alone is my Bhajan and Pujan
That is the wealth of my life and my beauty*

That is the be-all and end-all of my life,

That is the ocean of Rasa and very fulfilment In my religion of Vedic Thought And my Vrata, Tapas and utterance of Mantra To my religious practice and precepts.

Will the God of fortune show mercy On me for attainment to the Divine Feet And visualising Him with these two eyes?

His beaming Beauty, the moon to my life-lotus Will spread Ecstatic Bliss in day and night.

The separation burns me in poison

All times I remain in fire of Love-in-separation

Ha, ha, Prabhu be gracious unto me,

Give shelter at Thy Holy Lotus Feet I remain ever with Thyself

Chapter - 15 TRANSCENDENTAL PLANE OF AMOROUS LOVE

The materialistic demeanour cannot possibly stretch to the Transcendental Autocrat Who is ever inviting the fallen conditioned souls to associate with Him through devotion or eternal serving mood. The phenomenal attractions are often found to tempt sentient beings to enjoy the variegated position which is opposed to undifferentiated monism. People are so much apt to indulge in transitory speculations even when they are to educate themselves on a situation beyond their empiric area or experiencing jurisdiction. The esoteric aspect often knocks them to trace out immanence in their outward inspection of transitory and transformable things. This impulse moves them to fix the position of the Immanent to an Indeterminate Impersonal Entity, no clue of which could be discerned by moving earth and heaven through their organic senses.

The very Transcendental Name 'Krishna' is known as the embodiment of all the transcendental eternal Rasas as well as the Origin of all eclipsed conceptions of interrupted rasas found in the mentality of animated beings which are successfully depicted by literatures and rhetoricians for our mundane speculation. The materialistic inspection often goes on to say, that the provincial conception of theism has made the depicting of transcendental unity into diverse face quite opposed to the ethical consideration of the limited region. But we differ from such erroneous considerations when we get a prospective view of the manifested transcendentality eliminating all historicities and allegorical enterprises. All our enjoying mood should have a different direction when we take into account the Transcendental Entity Who has obsessed all frailties and limitations of nature. So we solicit the happier mood of the scrutinisers to pay special attention to the importance of manifestive transcendence in Krishna.

Krishna is the exalted Supreme entity having His eternal Name, eternal Form, eternal Attribution and eternal Pastimes. The very name Krishna implies His love-attracting designation, expressing by His eternal

nomenclature, the Acme of entity. His eternal, beautiful, heavenly and blue tinged body glowing with the intensity of ever existing Knowledge has a flute in His both Hands. As His inconceivable spiritual energy is all-extending, still He maintains His all-charming medium size by His qualifying spiritual instrumentals, His all-accommodating supreme subjectivity is nicely manifested in His eternal Form. The concentrated all-time presence, uncovered Knowledge and inebriating felicity have their beauty in Him. The mundane manifestive Portion of His Own Self is known as all-pervading Paramatma, Iswara (Superior Lord) or Vishnu (All-pervading). Hence it is evident that Krishna is sole Supreme God-Head, His unrivalled or unique spiritual body of super-excellent charm is eternally unveiled with innumerable spiritual instrumentals (senses) and unreckonable attributes keeping their signifying location properly, adjusting at the same time His inconceivable conciliative powers. This beautiful spiritual Figure is identical with Krishna and the spiritual Entity of Krishna is identical with His Own Figure.

The very intensely blended entity of eternal presence of felicitous cognition is the charming targetted holding or transcendental Icon. It follows that the conception of the indistinguishable formless magnitude (Brahman) which is an indolent, lax and presentment of cognitive bliss, is merely an intensely blended glow of the three concomitants, viz., the blissful, the substantive and the cognitive. This transcendental manifestive Icon Krishna in His original face is primordial background of magnitudinal infinite Brahman and of the all-pervasive Over-soul. Krishna as truly visioned in His variegated Pastimes, such as Owner of transcendental cows, Chief of cow-herds, Consort of milk-maids, Ruler of the terrestrial Abode Gokula and Object of worship by transcendental residents of Goloka beauties, is Govinda. He is the root-cause of all causes who are the predominating and predominated agents of the Universe.

The Shyamasundara Form of Krishna is His inconceivable Transcendental personal Form. True devotees see that Form in their purified hearts under the influence of devotional trance. The Form Shyama is not the blue colour visible in the mundane world but is the Transcendental Variegated Colour affording eternal bliss, and is not visible to the mortal eye. The Form of Shri Krishna is the Full Personality of God-head and can only be visible in the heart of a true devotee,, which

is the only true seat in the state of trance under the influence of devotion. When Krishna manifested Himself in Vraja both the devotees and non-devotees saw Him, eternally Present in Vraja, as the priceless jewel of their heart. Now-a-days also the devotees see Him in Vraja in their hearts, saturated with devotion although they do not see Him with their eyes. The eye of devotion is nothing but the eye of the pure unalloyed spiritual self of the jiva. The Form of Krishna is visible to that eye in proportion to its purification by the practice of devotion. When the devotion of a devotee reaches the stage of bhava-bhakti the pure eye of that devotee is tinged with the salve of love by the Grace of Krishna, which enables him to see Krishna, face to face. The Form of Krishna, Who is Shyamasundara, Natavara (Best Dancer), Muralidhara (Holder of the Flute) and Tribhanga (Triple-bending), is not a mental conception but is Transcendental, and is visible to the eye of the soul of the devotee under trance.

Gokula, like Goloka, is not a created mundane plane—unbounded character forms the display of His unlimited potency and His propagating manifestation Baladeva is the mainstay of that energy. The transcendental Entity of Baladeva has two-fold aspects viz., infinite spiritual manifestation and infinite accommodating space for insentient gross things. The tri-quadrantal extensions of the transcendental infinitary field of the Almighty, unlimiting, nonperishing and nonapprehending unlimited situations of halo which are fully Spiritual Majestic foliation. This very majestic extension portrays the manifested lofty rich feature of the vaster unlimited region or greater atmosphere which has its resplendent location wholly beyond the realm of mundane nature, on the further shore of Viraja surrounding by the halo of Brahman or indistinguishable Entity. This majestic power of unlimited spirit emanates on the upper portion of the luminous sphere into the most charming Gokula or eternally existing Goloka, exceedingly beautified by the assorted display of effulgence. Some designate this region as the Abode of the Supreme Narayana or the original Fountainhead. Hence Gokula, which is identical with Goloka, is the Supreme plane. The same sphere shines as Goloka and Gokula respectively by its upper or transcendental and lower or mundane situation.

Shri Sanatana Goswami has told us as follows in his Brihat Bhagavatamritam which embodies the final essence of all the Books of

instructions: "He displays His pastimes here in this land as He does in Goloka. The difference between the two planes lies only in their locations as high and low; that is, in other words, Krishna plays exactly the same part in Goloka as He exhibits on the mundane plane of Gokula. There is practically no difference between Gokula and Goloka save that what exists in the shape of Goloka in the upper region is the same as Gokula on the mundane plane when Krishna showed His various activities there. Shri Jiva Goswami has also inculcated the same in the Bhagawat Sandarbha of his 'six Treatises', to ascertain the plane of Goloka: - 'Vrindabana' is the eternal abode of Krishna and Goloka and Vrindabana are identically one, and though both are identical, yet Krishna's inconceivable energy has made Goloka the acme of this spiritual Kingdom and Gokula of Mathura province forming a part of the mundane plane which is also a manifestation of tri-quadrantal vibhuti (Ruling majesty). Poor human understanding cannot possibly make out how the extensive tri-quadrantal, which is beyond human comprehension, can be accommodated in the limited nether material universe of a uni-quadrantal disclosure. Gokula is a spiritual plane, hence His condescending position in the region of material space, time, etc., is in no way restricted but unlimitedly manifested with his full boundless propriety. But conditioned souls are apt to assert material conception in regard to Gokula by the miserable senses so as to bring him below the level of their intellect. Though the eye of an observer is impeded by a cloud when gazing at the Sun and though the tiny cloud can never really cover the Sun, still the clouded vision apparently observes the Sun as covered by the cloud. In just the same way the conditioned souls with their obscured intelligence, senses and decisions, accept Gokula as a piece of measurable land. We can see Gokula from Goloka which is eternal. This is also a mystery. The attainment of Final Beatitude is all success in attaining one's eternal self. The success in identifying the true self is finally achieved when the screen of gross and subtle coils of conditioned souls are removed by the Sweet Will of Krishna. However, the idea of Goloka is seen to differ from Gokula till the success in unalloyed devotion is achieved. The transcendental plane of infinite spiritual manifestation having thousands of petals and corolla like those of the lotus, is Gokula, the Eternal Abode of Krishna.

The Transcendental Pastimes of Krishna are two-fold, viz., manifested and non-manifested. The Pastimes in Vrindaban visible to mortal eyes

are the manifest Leela of Shri Krishna, and that which is not so visible, is non-manifest Leela of Krishna. The non-manifest Leela is always visible in Goloka and the same is visible to human eyes in Gokula, if Krishna, so desires. In his "Krishna sandarbha" Shri Jiva Goswami Prabhu says, "Non-manifest pastimes are expressed in manifest Krishna-leela, and Goloka-leela is the non-manifest-Pastimes of Krishna visualised from the mundane plane." This is also corroborated by Sri Rupa in his Bhagavatamritam. The progressive transcendental manifestation of Gokula is Goloka. So Goloka is the self-same majestic manifestation of Gokula. The Eternal Pastimes of Shri Krishna, although not visible in Gokula, are eternally manifested in Goloka. Goloka is the transcendental majestic manifestation of Gokula. The manifestations of the non-manifest Pastimes of Krishna with regard to the conditioned souls, are two-fold, viz (1) worship through the channel of the mantram (inaudibly recited liberating, self-dedicatory, transcendental sounds), (2) spontaneous outflow of heart's spiritual love for Krishna. Shri Jiva Goswami has said that worship through the mantram is possible permanently in the proper place, when confined to one Pastime. The meditative manifestation of Goloka is the Pastime, attended with the worship of Krishna through the mantram. Again, the Pastimes that are performed in different planes and in different moods, are autocratic in diverse ways hence *svarasiki*, i.e., spontaneous, outflow of heart's spiritual love for Krishna. This conveys two-fold meaning. One meaning is that in the Pastime attended with worship through the Mantram consisting of Eighteen Transcendental Letters. Transcendental Words contained in the said Mantram being differently placed make a manifestation of only one Lee Ia of Shri Krishna. As for example—this is a hexa-gonal mantram consisting of six transcendental, words "These six transcendental words viz. (1) Krishnaya (2) Govindaya (3) Gopijana (4) Valabhaya (5) Swa (6) H5, when placed juxtapositionally, indicate the mantram.

The hexagonally great transcendental machinery is in this wise. The principal seed, i.e., 'Kleem' is situated in the instrument as the central pivot. Anybody with an impression of such an instrument in his mind concentrating his thought on such spiritual entities, can attain like Chandradhvaja, the knowledge of the cognitive principle. The word 'Swa' indicates Kshetrajna i.e, one who is conversant with one's inner self and the word '॥' indicates the transcendental nature. This meaning of the mantram has also been corroborated by Shri Hari-bhakti vilas. The

general meaning is this that one who is desirous of entering into the Esoteric Pastimes of Krishna will have to practise His transcendental service along with the culture of devotional knowledge relative to Him

- (1) the proper Self of Krishna
- (2) the true nature of Krishna's Transcendental Pastimes in Vraja
- (3) the true nature of His spiritual associates in Vraja, viz., the spiritual milkmen and the milkmaids;
- (4) Sharanagati i. e. the true nature of His spiritual associates in Vraja, viz. the spiritual milkmaids of Vraja.
- (5) the true nature of the spiritual knowledge of the unalloyed individual soul,
- (6) the true nature of transcendental service to Krishna is this that the esoteric relation is established on the awakening of one's pure cognition. The meaning is that rasa is only the transcendental service of the central Refuge Shri Krishna, as predominating Aspect of the Absolute by one's ego as the spiritual maid of the Predominated Moiety of the Absolute Integer, attended with pure devotion in the shape of one's entire self-surrender. The Pastime in Goloka or in Gokula during the stage of devotional progress, is the meditative worship through the mantram, and during the stage of perfection the Pastimes manifest themselves as the unrestrained transcendental jubilations. This is the real aspect of Goloka or Gokula.

The devotees attain Goloka, the Transcendental Region above Vaikuntha, according to the quality of Rasa of the respective services. In reality that Region is no other than Sveta-dvipa or the White Island being exceedingly pure. Those, who attain the highest Rasa in the shape of the realisation of pure devotion in this world, viewing the reality of Sveta-dvipa in Gokula, Vrindaban and Navadvipa within the mundane world, designate the same as "Goloka". In that Transcendental Region of Goloka there are always visible in their supreme beauty, all the distinctive entities that are incorporated in the pure cognitive principle, viz., the Lover and His beloved ones, trees and creepers, mountains, rivers and forests, water, speech, movement, music of the flute, the Sun and the

Moon, tasted and taste, (i.e., the unthinkable wonders of the 64 aesthetic arts), milk cows yielding nectarine flow of milk and transcendental ever-existing Time.

Descriptions that supply the clue to Goloka are found in various places in the Vedas and other Shastras such as the Puranas, Tantras etc.

The sum and substance of it is that all the variegatedness of this mundane world and much more variety over and above the mundane, are to be found in Goloka. The variety in the Transcendental World is fully centralised whereas in the mundane world it is not so and hence productive of weal and woe. The centralised variety of Goloka is unalloyed and full of transcendental cognitive joy. The Vedas and Sadhus practising devotion revealed by the Vedas, by availing the support of their individual cognitional aptitude actuated by devotion, may have sight of Divine Realm and by the power of the Grace of Krishna their tiny cognitive faculty attaining the quality of Infinitude they are enabled to be on the level of the plane of Enjoyments of Krishna.

There is a hidden meaning of the proposition ‘Even the Supreme that is also nevertheless the object of Enjoyment’. The word “Paramapi” indicates that Shri Krishna is the only Truth Absolute in all the Transcendental Blissful principle and ‘Tadaswadhyamapi’ means His Object of enjoyment. The Glory of Radha’s Love for Krishna, tasty quality (rasa) of Krishna that is realised by Radha and the Bliss of which Radha is conscious in the process of such realisation; all these three-fold Bhavas (emotional entities) becoming available for Enjoyment by Krishna, He attains His Personality of Shri Gaurasundar. It is also this that constitutes the Transcendental Bliss of the delicious loving (rasa) service manifested by Shri Gaurasundar. This also eternally exists only in the self-same Sveta-dvipa.

Primarily Gokula is the seat of transcendental love and devotion. Hence Yamuna, Shri Govardhana, Shri Radhakunda, etc., of the terrestrial Vrajamandal lie within Gokula. Again, all the majesties of Vaikuntha are manifested there extending on all directions. The Pastimes of the four propagating manifestations are all there in their proper places. The Paravyoma Vaikuntha has got its extension from the display of the four propagating manifestations. Salvation as of Vaikuntha, and piety, wealth

and passion pertaining to worldly people, are in the proper places in Gokula as their original seed, i.e., Primary cause. The Vedas also are engaged in singing the song of the Lord of Gokula. There are ten tridents in ten directions to prevent and disappoint those who are aspirants for having an entrance into Goloka through meditations without the Grace of Krishna. Self-conceited people who try to reach this Region through the path of Yoga (meditation) and jnana (empiric knowledge) are baffled in their attempts, being pierced by the ten tridents. Self-annihilation has its excellence in Brahmadhama which represents the outside covering of Goloka in the shape of tridents. A trident means the mundane threefold attributes and the three-fold divisions of time represent the trident. Ascetics who practise the eight-fold yoga, are the non-differentiative liberationists who, trying to approach in the direction of Goloka, fall headlong into the pits of disappointment by being pierced and cut assunder by these tridents placed in ten directions. Those who proceed towards the direction of Goloka through the channel of devotion alloyed with majestic ideas, are fascinated with the charms of Vaikuntha which is the outer covering plane of Shri Goloka, at the sight of the eight perfections, viz., 'anima' etc. and majesties like 'mahapadma', etc. Those who are less forward in their intelligence relapse to the seven-fold world falling under the control of the ten protectors (of the ten directions) in the guise to mantrams. In this wise, Goloka has become unknowable and inaccessible. It is only the Divine Selves of Godhead, the Propounded of the Divine. Dispensations for the different Ages, who are always forward there to favour the approaching devotees who seek entry into the realm of Goloka through the channel of pure devotional love. These Divine Forms of God-head are surrounded there with attendants of their respective natures. Svetadvipa in Goloka is their place of abode. Hence Shrila Thakur Brindabana, the manifest Vyasa of Chaitanya Leela, has described the village of Navadvipa as bearing the name of Svetadvipa. In the Svetadvipa the concluding portions of the Pastimes of Gokula exist eternally as the Pastimes of Navadvipa. Hence the Region of Navadvipa, Vraja and the Realm of Goloka are one and the same indivisible entity; the difference only lies in the manifestations of the infinite variety of sentiments, corresponding to the diverse nature of their devotional love. There is in this a most hidden principle which only the greatest souls who are possessed of the highest transcendental love, are enabled to realise by the direct Grace of Krishna. The truth is as follows:— In this mundane world there are fourteen spheres disposed in the graded order of the high

and low. Persons living with wives and children hankering for the pleasure — giving effect of their fruitive actions, move up and down within the limits of the three worlds of Bhu, Bhuwah, and swah.

Brahmacharis of great austerities, ascetics and persons, addicted to hypothetical truth, persons of a neutral disposition adopting non-fruitive works by an aptitude which seeks to be free from all mundane desires move up and down within the limits of the worlds of Mahah, janah, iapah, and satya. Above these worlds lies the abode of four headed Brahma, above which lies the unlimited Realm of Vaikuntha of Vishnu, Kshirodakashayi, lying in the ocean of milk. Paramahamsa Sanyasis and the demons killed by Shri Hari, by crossing the Viraja, i. e., by passing beyond the fourteen worlds, enter into the luminous Realm of Brahman and attain to Nirvana in the form of temporary abeyance of the temporal ego. But the devotee actuated by knowledge Jnanabhakta, the devotee actuated by the pure devotional aptitude shuddhabhakta, the devotee imbued with loving devotion Premabhakta, ths devotee actuated by pure love Premaparabhakta and the devotee impelled by overwhelming love Prematurabhakta who serve the majesty of Godhead have their locations in Vaikuntha, i.e., the Transcendental Realm of Shri Narayana.

The devotees who are imbued with all-love and who walk in the foot-steps of the spiritual maids of Vraja, alone attain to the Realm of Goloka. The different locations of the devotees in Goloka according to the respective differences in the nature of their rasa i.e., mellow quality are settled by the inconceivable Power of Krishna. The pure devotees of Vraja and those following the pure devotees of Navadvipa are located in the Realm of Krishna and Gaura respectively. The identical devotees of Vraja and Navadvipa simultaneously attain to the pleasures of service in the Realm of Krishna and Gaura. Shri Jiva Goswami writes in his work Gopalachampu that “the Supreme Transcendental Realm is called Goloka being the abode of transcendental cows, and ‘gopa’ i.e., transcendental cowherds. This is the seat of the Rasa-pastimes of the Absolute Shri Krishna. Again the Realm is called Svetadvipa owing to the realisation of some of the rasas which are the inconceivable manifestations derived from the untouched purity of that Supreme Realm. The two-fold entities of the supreme Goloka and the supreme Svetadvipa are indivisibly the Realm of Goloka.” The gist of the whole matter is this:— “Goloka as Svetadvipa is eternally manifest because the pleasures of enjoyment of the rasa could not be had in its entirety in the Pastimes of

Krishna in Vraja, He accepts the emotion and effulgence of His Predominated Moiety Shri Radhika, and makes an eternal Pastime for the enjoyment of Krishna-rasa there. Shri Krishna-chandra coveting to taste the following pleasures, viz., to realise (1) the nature of the greatness of love of Shri Radha; (2) the nature of the wonderful sweetness of His love of which Shri Radhika has got the taste; (3) the nature of the exquisite joy that accrues to Shri Radha by Her realisation of the sweetness of His love, took His birth, like the Moon, in the ocean of the womb of Shri Sachi Devi. The esoteric desire of Shri Jiva Goswami Prabhu is herein made manifest”.

In the Veda it is also said, ‘Let me tell you the mystery. In Navadvipa the identical Realm of Goloka, on the bank of the Ganges, Gaurachandra Who is Govinda, the Entity of Pure-cognition, Who has two hands, Who is the Soul of all souls, Who has the supreme great personality as the great meditative sannyasi and Who is beyond the three-fold mundane attributes, makes the process of pure unalloyed devotion manifest in this mundane world. He is sole Godhead. He is the source of all forms, the Supreme Soul and is Godhead manifesting Himself in yellow, red, blue and white colours. He is the direct Entity of pure Cognition full of the spiritual {Chit} Potency. He is the Figure of the devotee. He is the Bestower of devotion and cognisable by devotion alone. The self-same Gaurachandra, Who is no other than Krishna Himself in order to taste the rasa of the Pastimes of Radha - Krishna in Goloka is manifest in the Eternal Realm of Navadvipa identical with Goloka.’ This is also clear from the Vedic declarations, viz. Asan Varnastrayah; Krishnavamam Twishakrishnam; Yathapashyah pashyati Rukmavamam Mahan Prabhurvaih” and various other statements of the theistic Scriptures. Just as Shri Krishna had His birth in the mundane Gokula through the agency of yoga- maya who is the primal Energy of the Supreme Lord, so with her help He manifests the Leela of His birth in the womb of Sachi Devi in Navadvipa on this mundane plane. These are the absolute Truths of Spiritual science and not the outcome of imaginary speculation under the thrall of the Deluding Energy of God-head.

Although the Lord Absolute and His Potency are one and the self-same existence, still They exist eternally as separate Entities, as R2dM and Krishna. In both the Ecstatic Energy and the Transcendental Lord Krishna, there exists Shringara rasa (amorous love) whose quality is

inconceivable. The Vibhava (extension) of that rasa (mellow quality, is two-fold, viz., Alambana (Prop) and uddipana (stimulation). Of these Alambana is two-fold, viz., Ashraya (supported) and Vishaya (supporter). Ashraya signifies Radhika Herself and the extensions of Her own Form and Vishaya means Krishna Himself. Krishna is Govinda, Lord of Goloka. The Gopis are the facsimile Ashrayas of that rasa. With them Krishna indulges in Eternal Pastimes in Goloka.

All the 64 arts-manifesting their own eternal forms are ever visible in the region of Goloka as the ingredients of rasa; and, in the mundane sphere, they have been unstintedly exhibited in the pastimes, of Vraja by the spiritual (Chit) Potency, Yoga-Maya . So Shri Rupa says, Krishna is ever manifest in His Beauty with His Infinite Pastimes in Goloka. Sometimes the variant manifestation of those pastimes becomes visible on the mundane plane. Shri Hari the Supreme Lord, also manifests His Pastimes of Birth, etc., accompanied by all His Paraphernalia. The Divine Sportive Potency fills the hearts of His Paraphernalia with appropriate spiritual sentiments in conformity with the Will of Krishna. Those Pastimes that manifest themselves on the mundane plane, are His visible Pastimes. All those very Pastimes exist in their non-visible form in Goloka beyond the ken of mundane knowledge. In His visible Pastimes Krishna sojourns in Gokula, Mathura and Dwaraka. These Pastimes that are non-visible in those three places, are visible in their spiritual sites of Vrindavana. From the conclusions it is clear that there is no distinction between the visible and non-visible Pastimes. The apostle Jeeva Goswami in the gloss of Ujjvala Nilamani and in Krishna-Sandarbha remarks that "the visible Pastimes of Krishna are the creation of His Chit (Spiritual) Potency. Being in conjunction with the reference to mundane function they exhibit certain features which seem to be true by the influence of the Limiting Potency (Maya), but these cannot exist in the transcendental reality. The Destruction of demons, Illicit Paramourship, Birth, etc., are examples of this peculiarity. The Gopis are the extensions of the Ecstatic Energy of Krishna, and so are exceptionally His Own. How can there be illicit connection in their case? The illicit mistress-ship of the Gopis found in His visible Pastime, is but the mundane reflection of the transcendental reality." There are some who, being unable to understand the drift of his statements, give meanings of their own invention and indulge in useless controversies. Shri Rupa and Sanatana say that there is no real and essential distinction between the Lee las visible and non-

visible, the only distinctions lies in this that one is manifest in the mundane sphere whereas the other is not so. In the super-mundane manifestation there is absolute purity in the seer and the seen. A particularly fortunate person when he is favoured by Krishna, can shake off worldly shackles and connections, enter the transcendental region after attaining the realised taste of the varieties of rasa that is available during the period of novitiate. Only such a person can have a view and taste of the perfect and absolutely pure Lee la of Goloka. Such receptive natures are rarely to be found. He who exists in the mundane sphere, can also realise the taste of Chit Rasa by the Grace of Krishna by being enabled to attain the realised state of service. Such a person can have a view of the Pastimes of Goloka manifested in the mundane Leela of Goloka. There is certainly a difference between these two classes of eligible seekers of the Truth. Until one attains the perfectly transcendental stage he must be hampered by his lingering limitations, in his vision of the Pastimes of Goloka. Again, the vision of the transcendental Reality varies according to the degree of self-realisation. The vision of Goloka must also vary accordingly. The underlying principle is this, that, though Gokula is as holy and free from dross as Goloka, still it is manifested on the mundane plane by the influence of the Chit Potency, Yoga- Maya. In visible and non-visible matters of transcendental regions there is no impurity, contamination and imperfection inherent in the world of limitation, only there is some difference in the matter of realisation in proportion to the self-realisation of the seeker after the Absolute. Impurity, unwholesomeness, foreign elements, illusion, nescience, unholiness, utter inadequacy, insignificance, grossness - these appertain to the eye, intellect, mind and ego stultified by the material nature of conditioned souls; they have nothing to do with the essential nature of transcendence.

Those sixty-four arts do in reality exist unstintedly only in Goloka. According to Srila Rupa and Srila Sanatana all those Pastimes, that have been visible in Gokula exist in all purity and free from all tinge of limitation in Goloka. So Transcendental Autocratic Paramourship also exists in Goloka in inconceivable purity, judged by the same standard and reasoning. All manifestation by the Chit Potency, Yoga-Maya, are pure. So, as the above Paramourship is the creation of Yoga-Maya, it is necessarily, free from all contamination, and appertains to the Absolute Reality.

Let us pause to consider what the Absolute Reality is in Himself.

Shri Rupa Goswami says, “Poorvokta Saratah” In regard to these shlokas Shripad Jeeva Goswami after mature deliberation has established the Transcendental Paramourship as Vibhrama-Vilasa something seemingly different from what it appears to be; such are the Pastimes of Birth, etc., accomplished by Yoga-Maya.

By the explanation, *Tathapi.... Vrajavanitanam*, Srila Jeeva Goswami has expressed his profound implication. Joyous Pastimes by the medium of seeming error, Vibhrama Vilasa as the contrivance, of Yoga-Maya , has also been admitted in the concluding statements of Rupa and Sanatana. Still, since Shripad Jeeva Goswami has established the identity of Goloka with Gokula, it must be admitted that there is Transcendental Reality underlying all the Pastimes of Gokula. A husband is one who binds oneself in wedlock with a girl, while paramour is one who, in order to win the love of another's wife crosses the conventions of morality, by the impulse of the sentiment that regards her love as the be-all and end-all of existence. In Goloka there is no such function at all as that of the nuptial relationship. Hence there is no husbandhood characterised by such connection. On the other hand since the Gopis, who are self-supported real entities, are not tied to anybody else in wedlock, they cannot also have the state of concubinage. There can also be no separate entities in the forms of svakiya (conjugal) and parakiya (adulterous) states. In the visible Pastimes on the mundane plane the function in the form of the nuptial relationship is found to exist. Krishna is beyond the scope of that function. Hence the said function of the circle of all-love is contrived by Yoga-Maya . Krishna tastes the transcendental rasa akin to Paramourship by overstepping that function. This Pastime of going beyond the plane of the apparent moral function manifested by Yoga-Maya, is, however, also observable only on the mundane plane by the eye that is enwrapped by mundane covering; but there is really no such levity in the Pastimes of Krishna. The rasa of paramourship is certainly the extracted essence of all the rasas. If it be said that it does not exist in Goloka, it would be highly deprecatory to Goloka. It is not the fact that there is no supremely wholesome tasting of rasa in the supremely excellent Realm of Goloka. Krishna, the Fountain-head of all Avatar as, tastes the same in a distinct form in Goloka and in another distinct form in Gokula. Therefore, inspite of the seeming appearance, to the mundane

eye, of outstepping the bounds of the legitimate function by the form of paramourship, there must be present the truth of it in some form even in Goloka. "Atmaramoapyariramat", Atmanyavaruddha sauratah", "Reme Vrajasundareebhiryatharbhakah Pratibimbhavibhramah" and other texts of the Scriptures go to show that self-delightedness is the essential distinctive quality of Krishna Himself. Krishna in His majestic chit Realm causes the manifestation of His own chit Potency as Lakshmi and enjoys her as His Own wedded consort. As this feeling of wedded consorthood preponderates there, rasa expands in a wholesome form only up to the state of servanthood. But in Goloka He divides up His chit Potency into thousands of Gopis and eternally engages Himself in amorous Pastimes with them by forgetting the sentiment of ownership. By the sentiments of ownership there cannot be the extreme inaccessibility of the rasa. So the Gopis have naturally, from eternity, the innate emotionality of being others' wedded wives. Krishna too in response to that sentiment, by assuming the reciprocal sentiment of paramourship, performs the Rasa and the other amorous Pastimes with the aid of the Flute, His favourite *chere amie*. Goloka is the transcendental seat of eternally self-realised rasa, beyond limited conception. Hence in Goloka there is realisation of the sentimental assumption of the rasa of paramourship.

Again such is the nature of the principle of the Majesty that in the Realm of Vaikuntha there is no rasa of parental affection towards the Source of all Avatars. But in Goloka the seat of all super excellent deliciousness, there is no more than the original sentimental egoistic assumption of the same rasa. There Nanda and Yashoda are visibly present, but there is no occurrence of birth. For want of the occurrence of birth the assumed egoistic sentiment of parental affection of Nanda and Yashoda has no foundation in the actual existence of such entities as father and mother, but it is of the nature of sentimental assumption on their parts, cf. *Jayati Jananivaso Devakijanmavadah* etc. For the purpose of the realisation of the rasa the assumed egoistic sentiment is however, eternal. In the rasa of amorous love if the corresponding egoistic sentiments of concubinage and paramourship be mere eternal assumptions there is nothing to blame in them and it also does not go against the Scriptures. When those transcendental entities of Goloka become manifest in Vraja then those two egoistic sentiments become somewhat more palpable to the mundane view in the phenomenal world and there remains to be this much of difference only. In the rasa of parental affection, the sentiments

of Nanda and Yashoda that they are parents, becomes manifest in the more tangible form in the pastimes of birth etc., and in the amorous rasa the corresponding sentiments of concubinage with the respective Gopis become manifest in the forms of their marriages with Abhimanyu, Govardhana, etc. In reality there is no such separate entity as husbandhood of the Gopis either in Goloka or in Gokula. Hence the Shastras declare that there is no sexual union of the Gopis with their husbands. It is also for the same reason that the authorised teacher of the principle of rasa, Shri Rupa, writes that in the transcendental amorous rasa, the hero is of two different types, viz., the wedded husband and the paramour -- *Patischopapatischeti Prabhedaviha Vishrutou iti*. Shri Jeeva, in his commentary on these words writes "*Patih puravanitdndm dwitiyo Vrajavanitanam*" and acknowledges the eternal Paramourship of Krishna in Goloka and Gokula and the Husbandhood of Krishna in Vaikuntha and Dwaraka etc. In the Lord of Goloka and in the Lord of Gokula the character of paramourship is found in its complete form. Krishna's deliberate over-stepping of His Own quality of selfdelightedness is caused by the desire of union with another's wedded wife. The state of being another's wife is nothing but the corresponding by assumed sentiment on the part of the Gopis. In reality they have no husbands with independent and separate existence; still their very egoistic sentiment makes them have the nature of the wedded wives of others. So all the characteristics, viz., 'desire makes the paramour over-step the bounds of duty', etc., are eternally present in the seat of all-deliciousness. In Vraja that very thing reveals itself, to an extent, in a form more tangible to persons with mundane eyes.

So in Goloka there is inconceivable distinction and nondistinction between the rasas analogous to mundane concubineship and wife-hood. It may be said with equal truth that there is no distinction in Goloka between the two as also that there is such distinction. The essence of paramourship is the cessation of ownership and the abeyance of ownership is the enjoyment of His Own Chit Potency in the shape of paramourship or enjoyment without the sanction of wedlock. The conjunction of the two exists there as one rasa accommodating both varieties. In Gokula it is really the same with the difference that it produces a different impression on observers belonging to the mundane plane. In Govinda, the Hero of Goloka, exist both Husbandhood and Paramourship above all piety and impiety and free from all grossness.

Such is also the case with the Hero of Gokula although there is a distinction in realisation caused by Yoga-Maya . If it be urged that what is manifested by Yoga-Maya is the Highest Truth being the creation of the Chit Potency and that, therefore, the impression of Paramourship is also really true, the reply is that there may exist an impression of analogous sentimental egoism in the tasting of rasa free from any offence because it is not without a basis on Truth. But the unwholesome impression that is produced in the mundane judgement is offensive and as such cannot exist in the pure Chit Realm. In fact Shripad Jeeva Goswami has come to the true conclusion, and at the same time the finding of the opposing party is also inconceivably true. It is the vain empirical wranglings about (wedded) wife-hood and concubinage which is false and full of specious verbosity. He who goes through the commentaries of Shripad Jeeva Goswami and those of the opposing party with an impartial judgement cannot maintain his attitude of protest engendered by any real doubt. What the unalloyed devotee of the Supreme Lord says is the view is all true and is independent of any consideration of unwholesome pros and cons. There is, however, the element of mystery in their verbal controversies. Those, whose judgement is made of mundane stuff, being unable to enter into the spirit of the All- Loving, show controversies with pure devotees due to their own defects of partisanship and opposing views. Commenting on the shloka of Rasa Panchadhyayi, “Gopinam tatpatinam cha” etc., what Shripad Sanatana Goswami has stated conclusively in his Vaishnavatoshani has been accepted with reverence by Shripad Viswanath Chakravarty.

The Divine Rasa is lovely with the variegatedness of the fourfold distinction of Vibhava, Anubhava, Sattvika and Vyabhichari and the Rasa is ever present in Goloka and Vaikuntha. The Rasa of Goloka manifests as Vrajarasa on the mundane plane for the benefit of the devotees by the power of Yoga-Maya . Whatever is observable in Gokula-rasa should be in Goloka-rasa, in a clearly explicit form. Hence the distinction of Paramourship and concubinage, the variegatedness of the respective rasas of all different persons, the soil, water, river, hill, portico, bower, cows etc., all the features of Gokula exist in Goloka, disposed off in an appropriate maimer. There is only this peculiarity that the mundane conceptions of human beings possessed of material judgement, regarding those transcendental entities, do not exist there. The conception of Goloka manifests itself differently in proportion to the

degree of the realisation of the Various Pastimes of Vraja and it is very difficult to lay down any definite criterion as to which portions are mundane and which are uncontaminated. The more of the eye of devotion is tinged with the salve of love, the more will the transcendental concept gradually manifest itself. To try to Pursue the inconceivable by the conceptual process is like pounding the empty husk of grain, which is sure to have a fruitless ending. It is, therefore, one's bounden duty by refraining from the endeavour to know, to try to gain the experience of the transcendental by the practice of pure devotion. Unalloyed Parakiya-Rasa free from all mundane conception is a rarest attainment. It is this which has been described in the Narrative of the Pastimes of Gokula. Those devotees, who follow the dictate of their pure spontaneous love, should base their devotional endeavours on that Narrative. They will attain the more wholesome fundamental principle on reaching the stage of realization The devotional activities characterised by illicit amour, as practised by worldly-minded conditioned souls, are forbidden mundane impiety. The heart of our Apostle Shripad Jeeva Goswami was very much moved by such practices and induced him to give us his conclusive statements on the subject. It is the duty of a pure Vaishnava to accept the real spirit of his statements.